SACRED OUTCRY.

UPON A VIEW OF THE

PRINCIPAL ERRORS and VICES

O P

CHRISTENDOM,

INTHE

EIGHTEENTH CENTURY.

By M. W _____, A. M. Author of The Church of England as old as Christianity."

Difficile est satyram non feribere: nam quis inique. Tam patiens urbis, tam ferreus, ut teneat se l

Juy.

Non homines, sed errores, et vitia redarguo.

BRASM.

LONDON

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M,DCC,LXXXVIII



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CHRISTENDOM,

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M.A. W. W. M. M.

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M.DCC.LXXXVIII.

the Draught and Transcript of our GREATOR, and the Mader-Mece of all his Werks here be-

The PREFACE.

de Teus Man, it beens, is a fleaser anglerious

A MONG the many fine Thoughts that Mil Paschal has upon Religion, we find the following admirable Observation—" It is of dangerous Consequence, to represent to a Man, how near he is to the Level of the Beasts, without showing him, at the same Time, his native Greatness. It is likewise dangerous to let him see his Greatness without his Meanness. It is more dangerous yet, to leave him ignorant of both."

Whether this great Man might have any Defign of forming his Observation upon the Plan of Holy Scripture, he does not lay. However, either by Accident or Defign, he has hit upon the fame Method, that Infinite Wifdom has fixed upon, in the SACRED WRITINGS, to make us-KNOW OURSELVES: A Knowledge, which was supposed by the Sages of Antiquity, to come down from Heaven, and, which all the Moderns allow, has a happy Tendency to bring us thither. At the same Time, that these Sacred Pages are copious in fetting forth Man's original Corruption and Downfall from what he was created: they occasionally raise our Thoughts again, to higher Views of our Condition, by putting us in Mind that we are intended, by our MAKER, for the greatest and noblest End that we are the a 2

the Draught and Transcript of our CREATOR, and the Master-Piece of all his Works here below.

Thus Man, it seems, is a strange mysterious Mixture of a Creature, and, as such, is exquisitely described, by a most able Pen, in the following Lines——

to riff "- nontrible Oblivion or vivolot How poor, how rich, bow abject, how quant, How complicate, bow wonderful is MAN! How paffing Wonder HE, who made him fuch ! od! Who cent'red in our Make fuch wide Extremes From different Natures marvelloufly mixt, (1991) Connexion exquisite of distant Worlds! Distinguished Link in Being's endless Chain ; Midway from nothing to the one SUPREME. WI A Beam ethereal, fullied and abfort'd; Though fullied and dishenoured, still DIVINE! Dim Miniature of Greatness absolute: An HEIR of Glory, a frail Child of Duft! Helplefe, immortal, Infect infinite! A and in . 10 A Worm, a Goo! I tremble at myfelf. 1040 was fungoied by the Seger of Antiquity, to come

Howeven, after all the fine-spun Definitions, and elaborate Essays upon Man, it is certain, upon the whole, that he is—an erroneous and vicious, as well as a reasonable and religious Creature. This is not degrading him from the proper Dignity of his Nature, nor reducing him below his own Standard. It is no more than giving him his due Character, and calling him by his proper Name. We need no other Argument to constirm

firm this, than the numerous Errors and Vices that get Footing, and prevail among all Complexions, Conditions, and Perswasions of Men. There is no arguing against Experience. And a sad Experience we have of an actual Deviation among all Christian Societies from the Line of Rectitude, in their religious Sentiments and Morals.

EVERY Thing here below, we see, is full of Imperfection, and has a natural Tendency to run into Diforder. The Fall of our Foster-Parents judicially drew this fatal Mischief upon the Heads of all Mankind. The Earth, which we live upon, grows wild and luxuriant, without the constant Care and Labour of the Husbandman. It is the fame Cafe with the Haman Microcofm, as with the Face of the Earth. A hard Thing it is, to cultivate it, and bring it to Rights at first, and it is no easy Matter to keep it in that State, The Duties of Religion are our great and principal Concern in this World. We have to inform our Minds, and regulate our Behaviour, according to the Directions of the Supreme Legifle. for . And, when we have once made this happy Progress, in regulating the whole Man, we may think all the Difficulty over, and that we are got to the Point of Reft. But, alas! it is a Work of the utmost Application of our belt Endeavours, to climb up to the Summit of Perfection in Duty; and it requires a perpetual Watch. fulnels, and manful Struggles, to keep our Standing there. Man, in his greatest Strength, is allover Weakness, and liable to be seduced into the wildest Extravagances of thinking and ading, and such as are ruinous of his Virtue and Happiness.

THESE Sorts of Enermities have been Matter of Complaint, and Offence, among the wifer and hetter Part of Mankind, in all Ages and Nations of the World. In the Primeval State of Things after the Creation, they had their Patriarchs, or principal Men; who were Preachers of Righteoufness, and Guides, to keep the inferior Rank of People in Order, by declaiming against every rifing Corruption. The Jews had their Moses and the Prophets; stern, and awful in their Charges. and Reflections against the false Opinions, and vicious Practices of the Times: The Greeks had their Socrates, Plato, and Aristotle, for the same Purpose of reforming their Countrymen; and the Romans their Cicero, Epicletus, and Antoninus, with numerous others, who laid out their Endeavours in the same good Design, These brave and virtuous Souls feemed raifed up, by kind Providence, to be a Check upon the growing Irregularities of their Age, and Nation; and when the most specking Idolatries, Polytheism, Superstition, and the vilest Abominations, had become fashionable and excessive.

THE great Design of Heaven, in the Christian Dispensation, is, to put an End to all the Follies and Vices of Men for ever, and to bring in universal Righteousness: And it is exactly suited to the Purpose. Every Article of what Man is to believe,

believe, and what he is to practice, is there let forth in the plainest Terms, and enforced with the fromeeft Motives. The uncering God has laid down this Divine Revelation of his Will, to be a complete Standard and Rule for Man, to the End of the World. But untractable and rebellious Man will not fubrit to the wife Ordinations of Heaven. The prefent State of Christianity, corrupted, and decayed, as it is, is too flagram an Instance of this Truth. Look upon the Articles of Faith, and the Holy Precepts, contained in this Revelation, on the one Hand; then examine the enormous Sentiments and Lives of Modern Christians, on the other; Lord! What a Contrast! The right Way to recommend ourfelves to the Favour of the Supreme Derry is fufficiently pointed out, but they fly off in 'D?rections innumerable. The Generality of Profeffors animadvert little or nothing upon thefe various Deviations; only because they are customary and fashionable; though, at the same Time, they are not the less Unchristian and Wicked. Some of these are too ridiculous and childish to be taken Notice of, and reprimanded. But many there are, of fo flagicious a Nature, as should not be paffed over in Silence, but call aloud for the joint Efforts of every fenfible Christian to expose and fuppress them. At what Times they were begun, or how they got fuch firong Hold in Christendom, it is not material here to enquire. Doubtless, they crept-in, by Degrees, one after another, in the most corrupt Ages of the Church, like the Tares that were fown by the Enemy, (and fprung

up among the Wheat) while the Husbandman slept. Be that as it may, sprung-up they are, and thrive to Admiration, in the luxuriant Soil of Modern Christendom! It would provoke the Spleen of a Juvenal to lash them.

Lash them, indeed! But-this is not the Way of the World. For one old-fashioned, fair-dealing, plain-mouthed Juvenal, there are whole Tribes of smooth, oily-tongued Sycophants, who (instead of checking what they find amis) encourage Criminals to go on from bad to worfe, and to heap one Sin upon another, like Pelion upon Offa. These fawning Creatures are the worst of Enemies to the Cause of Truth and Virtue. and ought to be hiffed out of every Human Society, as Emissaries of the evil Spirit. Such complaifant Animals are they, that their Conversation. like their Religion, is adapted to all Companies. Among Infidels and Libertines, they will raise a Laugh at the Distinction between Good and Evil. Right and Wrong. Among the grave and virtuous, they will put on a demure Look, and applaud Morality. In England, they will be Protestants; in Scotland, Diffenters; Jews, at Amsterdam; Musfulmen, at Constantinople; Papists, at Rome; and Calvinists, at Geneva.

THE Design (though it may prove too feeble in the Event) of the following Reslections is, to hold up to View, and condemn the principal Articles of those wrong Opinions, and of Unchristian Practices, that are grown so common and abound-

ing among Christian Profesiors. These Enormities are become so alarming, at this Time, as being so repugnant to the Rules of the Gofpel, that no Charge against them can be deemed either unjeafonable, or too barfb, to expose them. We see Numbers of every Rank, from the highest down to the lowest, swerving from that pure Religion, that was intended by Heaven to rectify all Human Wanderings, and to recall Men to that Original Rectitude, in which MAN was at first created. What were Tongues made for but to speak on so provoking Occasions? When the Enemy has gained the Walls, it is Time to make every Effort to drive them off. He that stands neuter. in fuch a Cafe, does, in Effect, band against the Garrison. So, when Error or Vice appear in their triumphant Progress, should every Hand be lifted up to ftop the raging Mischief. It was one particular Charge of Goo to the Prophet Jeremiah, (for the Purpose of reclaiming the Jews) go up and cry, fays he, in the Ears of Jerusalem, Evil shall come upon you, faith the LORD: And another to the Prophet Haiab-ic cry aloud, fpare not, lift up thy Voice like a Trumpet; show my People their Transgression, and the House of Jacob their Sin."

As Things are thus circumstanced, there can be no Occasion to ask Pardon, for the Freedom taken in these Reflections. If People would avoid Scandal let them mend their Manners. Small Faults may be overlooked. and nordlets. I stander diffice his fills, as the

and aukwards; and a Third frank one But

inclerate.

But Crimes pestiffrons on Community
Will not be pass'd by with Impunity.

However, it must be confessed, that to be finding Fault with any Public Body of Men is but a difagreeable Piece of Work, or a thankless Sort of an Office. He that fets up for a Reformer, or 2 Cenfor General, often gets nothing, in Return, but Enemies and ill Tongues. An Author, of the reflecting Turn, at his fetting out upon his Work, thinks of being somewhat serviceable to his Fellow Creatures. In Quest of this Scheme, be equips himself with every Apparatus fixes upon some seasonable and important Subject for his Contemplation-turns it round and round, to view it in all Politions-forms his Plan of Operations for each particular Head-fends out his Imagination upon the Tour for Ideas-fetches-in Materials from every Quarter—calls up his best Judgment to range, and methodize them; till a Series of Premises lead to proper Conclusions: And, having given the polithing Finish to the Piece, presents it to the Public, in the most fanguine Expectation of Success. But alas!

When he has advanced, Step by Step, in the tedious Process, behold! a whole Tribe of Rewiewers, and Critics, appear, like an Army of Banditti, and level all their Artillery, to batter down the whole Piece, and bury him in the Ruins. One bawls-out against the Design, as insignificant and needless. Another dislikes the Plan, as ill-laid and aukward; and a Third snarls at the Inelegance

Inelegance of the Language, and to on, till the whole Fabrick be demolified, and there is not left one Stone upon whother. This is the common Fate of every one, who adventures to attack the Favourite-Follies, or dearly-beloved Vices of Mankind. The Critical Herd will be fire to fife and in Referement against the Intell, fas being conforous, that they are included in it) and lay about them with the heartiest Goodwist, unless he pacify their Fury by a splendid Offering (which will reconcile the greatest Differences, and make Foes into Friends) as Eneas is faid to clear his Way to the Infernal Regions by a Golden Bough. However, if the difcerning and ingentious few may fee their Deformities, in the Mirror of Reflection, let the Cerberian Pack growton. A just Intention is not to be dropt by the Railery of Fools. By a very high Authority we are reminded, thaty in long Cales the Fear of Man as the infertion of there, not off srang ardisgnind Writer to hunt-out the particular Places of his

Conscious that his Motive is justifiable, a Writter's Fears of objectionary Sareafms may be at an End. If his Views do not originate from a Principle of Vanity, and gaining an Eclat of Reputation, he may take Heart to venture abroad into the World; especially, when buoyed up with the Hopes of making even but one fingle Reformado. Though the most enventured Tongues may let fly their Shafts of rancorous Malice, what then? These Weapons (missing tela) stick only in the Skin, nor can they draw one Drop of Blood. The sole Object of the following Reflections is—the flagrant Vices and Follies of the prefections is—the flagrant Vices and Follies of the prefections is—the flagrant Vices and Follies of the prefent

fent Generation of Christians: And, certainly, it is neither untrue nor uncharitable to say, that the World abounds with such, and those too of the extraordinary Kind; and perhaps unknown, for Degree, to former Ages. An Undertaking therefore, purely calculated with a View to check, in some Measure, these loud-crying Enormities in their headstrong Career, (and in some Natures not given up to Reprobatism it may have Effect) can never be deemed impertinent, or ill-timed.

The particular Method, observed throughout the whole, is, to write Ethically as well as Christianly, inasmuch as Moral Philosophy and Christian Divinity should go hand-in-hand, and best corroboratethe Arguments, upon a Subject of this Kind,

ALL Marginal References are likewise omitted, as the Insertion of these, not only encumbers a Writer to hunt-out the particular Places of his Quotations; but presupposes a Consciousness in him, that his Veracity is dubitated. It looks moreover as an Insult upon the Reader's Abilities, and is plainly supposing him not much conversant in Books.

It is here to be notified finally, that the whole is not adapted to the Benefit of the lower Class of People, but principally intended for a Kind of Remembrancer to the leading Men of the Community; as these are the Persons that must begin a Reformation, else none can ever be brought about.



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SECT. I.

Ostendit summum quælibet Herba Deum.

THE THEOUS OPINIONS.

NE might reasonably be induced to think, that there could be no Occasion for any Complaints against this Crime, as the open and barefaced Abettors of it are so few in Number, that their Votes, like so many Cyphers without an Unit, make no Number. Besides, could we dive into the Bottom of their Hearts, we should find, that the most clamorous Sticklers, for it, are more so in Appearance, than in Reality. Some of these bawl-out their Insidelity, only to show the Superiority of their Discernment above that of the Vulgar, and to be thought wifer than

the Rest of Mankind: Others, to try the argumentative Faculty of Believers, and fo forth. Nay, the greatest Champions, in the Atheistical Cause, are not Infidels at all their Times, but have their Intervals of a found and rational Belief. A loud Clap of Thunder, a violent Fit of Sickness, or any uncommon and alarming Diftress, will bring them to their Senses and Conviction. This Observation has been verifyed by numerous Examples of the loudest Blasphemers. But 'tis to be confidered, in this Place, that, besides the most bigotted Offenders, who "open their Mouth wide against Heaven," there are innumerable Multitudes of heartless Confessors of a Deity, whose Divinity lies only in the Head, and lies there without any Life or Vigour. They are a Sort of rational-irrational Animals, or half-dead, half-alive Christians: who can break the Commands with a found Creed, and post on to the Brink of Destruction with the Meridian Daylight of Knowledge around them, and the Directions to Heaven in their Hand: And, though their Tongue (when put to the Question) may number them among the Faithful, and Believers; yet their Lives feem all-over Infidel. Both these Sorts of Unbelievers are chargeable in Fact, according to their different Degrees, and Proportions. and it may very be laid, that the Course

Now, by representing here what may be said against them, the Heinousness of their Crime will appear in full Light, and the Justice of the severest Things, that can be said against them. And this is the more material to be done, as the

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firm

firm Belief in GOD is the Foundation of all Religion, and the Groundwork of our Hope in a future Happiness: And such Arguments may be produced for this Purpose, as may convince the most obstinate Atheist, and rouse the Attention of the mere-nominal Believer.

In the first Place then, let us take a cursory Survey of the Works of Creation, in Order to confute the Atheift, and remind the thoughtless Believer of the primary great Truth, that there is a GOD. Both thefe, it feems, stand in Need of this Ariking Sort of Conviction: And yet, fuch a Variety of Choice, in these Works, present themselves, on all Sides, as would perplex the most methodical Observer where to begin; and, having begun, how to make an End. The whole Creation around fwarms with Demonstrations of a supreme Power, Wisdom, and Goodness, that first brought them into Being. Inflances, of this Kind, are innumerable, and above the utmost Power of Man to arrange them: But, among fuch a crouded Throng, something or other must be fixt upon, to answer the Purpose of the Delign: And this Way of arguing, from the Works of Creation, lies level to all Capacities, and brings down Gop to our very Senfes: And it may truly be faid, that the Creatures, of this inferior World, are the BOOK of God, wherein all Mankind may read, that there must be an all-perfect Being, as the Author and Caufe of this amazing Multiplicity of Things. But a the selection and the selection of the document

few Particulars may fet this Matter in the strongest Light, and drive it home upon the Mind.

Ir we turn about our Eyes, we see a stately Fabrick, called the World, vast in Extent, and admirable for Beauty. In this terraqueous Globe again, we behold Wonders upon Wonders multiplying upon us in the Animal Creation. The Earth is flocked with innumerable Beafts, the Sea with Fishes, and the Air with Birds. Many feem made for Man's Profit, others for his Pleafure, and many to fet forth the Glory of him that made them: And yet, though all formed of the Dust of the Earth, and so distinct in their Structure, (as will appear hereafter) they all carry the most visible Impressions of the "Finger of Gop." Some walk, some creep, some fly, some wim ; but every one has Parts, and Organs, exactly fitted to their particular Motions, and Occasions of Life. The largest Whale in the mighty Ocean. and the smallest Insect in the Earth, or Air, are equal Indications of the Divine Hand that formed them. Nay, the smaller the Creature, the more curious and amazing is the Workmanship! And, in the little Mite, we microscopically see all the Parts mathematically organized; the Body, the Head, the Legs, the Feet, as diffinct, and wellproportioned, as those of the largest Elephant.

But we need not range among the various Tribes of other Animals, for Objects of Contemplation, and to lead-up our Thoughts to the Divine Creator. "Man is the most noble Study

Chele the Bould Milk Fet Lean

of Man;" and Abundance more than he can study to the least Exactness. He is Lord of the Creation, the Master-Piece of all God's Works, in this inferior World, and the most mysterious Creature in it." "O how fearfully, and wonderfully, are we made!" We need not to pry into foreign Nations, to find new-and-new Matter for Investigation. Turn thy Views upon thyself, O Man, and be amazed, in examining the great Curiosities, in that complicated, surprising Machine of thy own Body.

THE greatest Masters in Physics, and Anatomy, have carried their Researches into this intricate Composition, as far as human Art can go; but they have all been bewildered and loft in the Labyrinth of the Scrutiny. Hippocrates, Democritus, Aristotle, and Galen, and many-other, have left behind them but imperfect and unfinished Accounts, upon the Subject, and the more penetrating Moderns have fped little better. They have, indeed, more accurately divided, and ranged the whole System of the human Body into what they call Solids and Fluids. In the Arrangement of the Solids, they place the Bones, Muscles, Tendons, Nerves, Arteries, Veins, Cartilages, Ligaments, Membranes, &c. Under the Denomination of the Fluids, are ranged the Chyle, the Blood, Milk, Fat, Lymph, &c. But, all the while, there remains Something fo unaccountable and mysterious, in the involuntary Motion of the Heart, in the Animal Spirits, in the locomotive Faculty, and many other Circumstances

of the human Frame, as may remain a Secret to the End of the World. Enough may be seen, however, by every attentive Enquirer, to throw him, with Galen, into a Fit of the profoundest Veneration, and prompt him to sing a devout Hymn to his Creator's Praise: And this is a more substantial Act of Devotion, than to slay whole Hecatombs at his Altar, and to kindle Mountains of Spices into Incense before him.

In short (to use the Apostle's Resemblance of the human Body to a Building) there is such a Variety, and Regularity, in this exquisite Architecture; that all the magnificent Palaces, Amphitheatres, Aqueducts, Temples, which have adorned the proudest Cities in the World, are but so many Heaps of Rubbish, if contrasted with the Symmetry and Beauty of the bodily Fabric: And though the whole Compound is made-up of such a Variety, and Number of Parts; yet every Part is so correctedly sinished, and so exactly arranged, as may justly render every Man a most awful and tremendous Wonder to himself.

So many Volumes have been written, and with fuch Accuracy, upon the Contexture, and Use of every Part of this wonderful Machinery, as may anticipate any further Observations upon the Subject. However, as a high Authority calls our Tongue our Glory, it deserves here to be particularly taken Notice of. It may justly be stiled our Glory, being the noble Instrument of Speech, and Speech being the sole Privilege and Prerogative

Prerogative of MAN: And to what amazing and various Uses does this little Member serve! The Tongue has neither Bone nor Joint; and vet. it can fathion itself into every Position, and that in the most rapid and voluble Manner, just as the Will directs. 'Tis by the Help of this flexile Instrument, that we derive those many Benefits of human Society; and, without it, the nearest Neighbourhoods would have fignified no more to each other, than the Antipodes do now to us. By this, the World carries on Conversation, in all its manifold Branches; cultivates private Friendships; thanages all Kinds of Commerce: both teaches and learns the Arts and Sciences: gives Notice of our Wants, and applies for Relief: communicates Advices, Reproofs, Confolations, and all the Aids of Human Exigencies: Nor could any Sort of Bufiness be effectually managed among dumb Men, no more than it can be between Pictures and Statues.

Upon the whole,—this Multiplicity of animated Parts, that we carry about us, must force the most stupid Observer to acknowledge a Divine Hand, that put them together, and united them in his Favourite-Creature: And great Reason had Euripides, to call the human Frame—the fine Workmanship of an ingenious Artist; (Σοφ3 τεκτονος καλου ποικιλμα) and Virgil to say it was—a Construction not to be described, (non enarrabile Textum).

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WHEN, therefore, we consider the faultless Form, and mathematical Proportion, of this tempered Clay, what must we think of the Soul within? If the viler Materials be fo highly polifhed, and finely wrought, what inimitable Touches, of the Divine Pencil, may be supposed to distinguish the Image of Goo in Man! Certainly, we have a stronger Evidence of a Supreme Creator, in the immortal Substance, than in the perishable Frame of the Body. 'Tis invisible indeed, as well as the immense Author of it, whose " Face we cannot fee and live;" yet we feel its Effects by daily Experiences. Mysterious is the Power. and Sway, that it has over the whole Man! It easily puts every Member into Motion, and "fays to one, go, and it goeth; and to another, come. and it cometh.". All this it does, and that in an Instant, and without the least Perplexity: And fo absolute is its Authority, that it turns the whole complicated Machine, whitherfoever it pleases. It also ranges the Universe for Matter of Contemplation, and darts, like Light'ning, from one Object to another. In the Twinkling of an eye, it skims-over the Face of the Terraqueous Globe, ranfacks its inner Regions, traverses the capacious Vault of the distant Skies. and then drops into itself, and there surveys minutely its own stupendous Powers of thinking.

Now, the Conclusion stands thus upon the Premises. No Cause, less than infinite, could endow a Creature with such Capacities, and Perfections: And this Cause can be no other, than what we call GOD; who, having made all Things of Nothing,

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thing, stamped his Master-Creature with his own fair Image, and set it up there, to be an eternal Monument of a Droine Existence.

Even the inferior, and inanimate, Parts of the Creation, bring in their Quota of Evidences for a Supreme Being. Not a Blade of Grafs under our Feet; not the most despicable Shrub upon the Mountains; not a single Tree in the most forlorn Forest, but what bears the Marks and Signatures of the Divine Hand that formed them. But,—

"THE Heavens declare the Glory of God, and the Firmament showeth his Handywork." Thither then let our Thoughts four from off the Earth, and take a curfory Survey of the Sun, Moon, and Stars, even all that innumerable Hoft of Heaven, that hang resplendent over our Heads. The Sun, in particular, (and it is enough to engage our Attention upon this Subject) which "cometh-forth as a Bridegroom out of his Chamber," overpowers our feeble Eyes with an Excess of Majesty. It is the most glorious Object, that our wondering Eyes can behold from this inferior Situation. It feems to rule, and ride in Triumph, over all the Kingdoms of the Earth: And fo grand in Appearance, and fo beneficent in Effect, that whole erring Heathen-Nations have addressed it with the wildest Devotions, and miltook it for their Maker. Be that as it may. What but an all-mighty Hand could have reared the vast Globe of Fire, and keep it in perpetual Rotation, to recreate, and enliven

enliven all those Tribes of the Animal and Vegetable World? At whose Voice but God's does it arise, (or seem to do) to run its daily and yearly Course; to give Light and Heat to the Earth, and to bring-on the different Seasons of the Year, in their regular Successions? What but infinite Wisdom again, formed it of such a determinate Bulk, and placed it at so convenient a Diftance, as not to fcorch, but nourish every Thing upon this fublunary Ball? Its Dimensions, Situation, and Motion, are all ordered by him, who made "every Thing in Number, Weight, and Measure." If it was larger, or nearer, it would doubtless set the World on Fire; if less, and further off, all the Inhabitants, of this spacious Ball, would perish with Cold, and the whole Ocean (fo ufeful for the Conveyance of Stores for the mutual Support of all Nations) be turned into one Adamantine Lump of Ice. But fo ordered are all the appendent Circumstances of this King of Creatures, as may induce every Nation, and Kindred, and Tongue, and People, to acknowledge the all-creating, all-directing Hand of God, the Maker, and Governor of the Universe.

In fhort, "the Sun shining in his Strength, and the Moon walking in her Brightness," together with those ten-thousand Stars, that bespangle the azure Canopy over our Heads, are Objects, that all the waking World may see; and which proclaim the Existence, and Glory of their common Creator, and universal Lord of Heaven and Earth.

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NOUGH, one would be apt to think, has been advanced in the foregoing Reflections, against this bold and daring Sin. The Works of Creation are manifest to all Men, and jointly testify their Formation by a Hand Divine. But. as Atheism is a Sin of the first Magnitude, and, indeed the principal Inlet to all others; Nothing should be left undone to expose it. Accordingly, it may be necessary to observe, as an additional Confirmation of the Argument, that there is one circumstantial Quality, inherent in every material Being, that should not be passed-over in

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in Silence upon this Subject; and that is—the great universal Difference, that appears in all created Objects, that occur to our Examination. This will be the proper Place, to take Notice of it, and give it a particular Illustration: And this is the more necessary to be added, as there have been some Infidel-Writers, who have ascribed all the grand Works of Creation to—inevitable Fate, or—Random Chance, or—they know not what.

Now, 'tis a most agreeable and delightful Entertainment to confider, what a vast Variety of Creatures there is in the Universe, that present themselves to our Speculations: And 'tis sufficient to strike us with a religious Awe and Veneration, to observe, that, as far as we can carry our Researches, there is no such Thing as-perfect Congruity, or Sameness in Nature. Infomuch. that one might almost be tempted to pronounce it impossible for Omnipotence itself to diversify them as they are. But " is any Thing too hard for the Almighty?" Men, of a philosophic Turn, will naturally be prompted to make this Remark, among that endless Throng of Creatures, that flock all discoverable Space; and even to proftrate themselves in Raptures of Devotion upon the Occasion. But the Bulk of Mankind are incapable of fuch extensive Views. and unfusceptible of those melting Impressions of Soul. They fee different Men wear different Faces, and may take Notice, likewife, of some of the discordant ruder Strokes of Nature's Pencil,

but never trouble their Heads, about the feeret Canfe, that produces the Effect. Their Attention is generally taken-up within the Places of their Commerce, the Sphere of their Connections, or with any impertinent Object, that comes in their Way: While a contemplative Genius takes an unbounded Range, and grasps the whole Creation of Gon: And, in the Investigations of those numerous Objects, that swarm throughout immensurate Space, the further he goes, the more he sees, how wonderfully diversified they are, in their several Natures, and Uses, and in every Circumstance of their Existence. "How manifold are thy Works, O Lord, in Wisdom hast thou made them all!"

THERE can but be two Sorts of Diversifications or Discordances of Things, -- natural and artificial. As to the latter Kind, though the Inflances of Diffimilarity be numerous in their Species: vet, in their Individuals, they make fo near an Approach to Sameness, as scarce to admit of any Distinction: And this diminutive Variation is entirely owing to the Finiteness of human Capacities, that are not fitted to make any great Advances in Multiplicity of Operations. A minute Critical Observer may spy-out some Dislikenesses in all artificial Productions, though those be very inconfiderable. This must ever be the Case, as Art commonly works by Rule, and under certain Restrictions. Cramp'd and shackled as it is, its Productions must needs be few in Species, and nearly fimilar in Individuals. But, as to the Works

Works of Nature, they fly-out beyond all Bounds and Limitations, and into innumerable Branches of Difparity. It is impossible to fetch Examples, of this Kind, from the flarry Subflances. Thefe do baffle and befool the closelt Telescopic Refearches, and do but faintly glimmer in the fardiftant Spaces of the Universe. Some Discoveries may be observed, however, pertinent to the present Purpose, in the massy Bodies of the Planetary System. How widely do these differ, in the Time of their respective Revolutions, Distances, Dimensions, Opacity, and other Circumftances! And, if we may argue from that Analogy, that obtains through the Frame of vilible Nature, we may reasonably conclude, that all those remote Regions are unlike in the Quality of their material Compound, - Inhabitants, (no more to be doubted than our Antipodes) Uses, Degrees of Attraction, Collefion, and-other effential Properties. Content ourselves we must with this analogous Way of arguing, as no other can be had in this fublunary Situation. But had we Opticks perfect enough to make exact Discoveries in these Planeary Worlds, more and more Wonders of Divergities would doubtless multiply upon us! 15th annual they are in familiary or to be looked upon ver.

But we need not to ramble for Amusements among the Terra incognita of the Planets, nor argue analogically to find Instances of Dissimilaties. There are Abundance of this Kind, at Home, and in this capacious Globe, where Man's proper Province is for minute Philosophy.

SUBSTANCE is the GENUS, like Ovid's chaotic Mass, from whence arises such a Number of Species, that should all the literary World lay their Heads together, they could no more bring-in an exact Lift of Particulars, than the ablest Masters in Physics could furnish-out a complete Catalogue of those numberless Disorders, incident to human Nature. This World, that falls to our Lot for a Scene of Habitation, may justly be divided into animate and inanimate Creatures. Survey the inanimate Part of the Globe, and look into the Bowels of the Earth. There the whole maffy Substance is composed of different Strata, as Earth, Marl, Stones, Metals, Minerals, Fossils, &c. And all these particular Kinds of Matter differing, in the minutest Circumstance and Accident of their Nature. After trying its inner Regions, ranfack the open Surface too: And there we meet with Mountains, Plains, Rivers, Lakes, every one distinct from each other; Trees, Plants, Herbs, Flowers, Grafs, Corn, with numberless other Excrescences differing in Kind; and, (what is the Wonder of all) in every particular Mode of Existence. But, among all the Classes of these variegated Novels, there are some particular Instances, that demand a closer Consideration, as they are so familiar, as to be look'd upon without Attention. For Example,

In many Parts of the Sea-Shore, may be seen mountainous Heaps of Pebbles, thrown-up together, (or grown from sandy Particles) in a confused, jumbled Manner, or seeming-Random:

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But, among these huge collective Aggregates, we may fearch, and try, and perplex ourfelves to Death, but can never find-out two Stones alike: We may take a Range likewife, in the largest, and most thick-set Forest, and may find, upon the most curious Examination, that every Tree, therein, differs both in Trunk and Branches from all the others. We may carry-on our Enquiries into the very Corn-Fields; and, upon a close microscopic View, Inequalities may be discerned in every fingle Grain from the reft : And fo lavish and mysterious is Nature, in her Operations, that no two Apples, growing upon the fame Tree, fed by the same Roots, made-up of the same Sort of Juices, have any Indentity in Figure, Colour, or Tafte: And could our Enquiries descend into the deepest Recesses of all inert Matter; every where, doubtlefs, should we meet with something of Novelty, to excite Amazement, and force a Confession, with the Egyptian Magicians, that "this is the Finger of God."

Ir we come-home to the animate World, where we are so experimentally acquainted, the whole is chequered, again, with the like amazing Variety. Scenes upon Scenes here present themselves before us, but all without the least Symetry or Uniformity whatever. The several Tribes of Mute-Animals, as Beasts, Birds, Fishes, Insects, &c. have their singular Forms, and Natures, and may be said to stand alone, in the Manner of their Generation, Methods of collecting their Food, in their Constitutions, Diseases, and Length of Life.

And, if we descend to Individuals, a manifest Distinction may be made, between them all: So that each separate Life-Creature appears to be a Kind of a new Creation, and has its Oddition, that no other one, of the same Species, is endowed with.

Thus much may fuffice to be remarked, in general, upon Mutes, as it may feem needless to fix upon distinct Classes, or Particulars in any Class, from the highest to the lowest Order of these Irrationals. Every one of common Capacity, and Bent of Inclination for Enquiry, may find Work enough, among such a Multitude of Objects that throng around him, and offer themselves for a Compare: And let him select what Examples he pleases, (it makes no Odds) and try, if he can find a perfect Coincidence, in the external Form of any two Creatures, that have come out of the Hands of their incomprehensible Maker. "Verily he is a God that hideth himself."

As Man is the Master-Piece of all his Works here below, it may be proper to close these curfory Observations with that of the human Kind: And, for this Purpose, let it be considered,—that every Man's Turn of Shape, Cast of Gate, Modulation of Voice, Air of Gesture, Flash of Features, and each particular Part of his Frame differs from those of the many Millions of his Fellow Creatures, that are upon the Face of the Earth. One Man, we say, is like another, and so

he may in some Respons, and very diffikation others d And there is fuch a Somewell in Variety, and Hariety in Semenefe, that Nothing but OMNI POTENCE itself could make up in lone Compound. It is above the Art of allocteated Beings (Fate and Chance are empty Names) to confirme a Creature of fuch an Heterogenessis Homogenesis Misture! In the Course of our Lives, we have met with Nambers of our own Species recidentelly, or by Defin Grouds we have feen affects bled for Worship, (though not so many airliante have been) for Commerce, for Converse, for Diverfices, (too many) and upon many other Occalions, but not one Par do we behold wike, in any Branch of their Compositions Mayorio different are they upon the whole, that every blie may be faid to be willbe every one; or a sistinct Sort of Animal from others, moultone lla stollione to whom is due, invortably due, the protoguidest

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To the Unlikenesses in the outward Man, may be added those that reside in the Mind. These too are branched out beyond the Power of Enumeration. What opposite, and even contradictory Sentiments do Men entertain, both in Civil and Religious Matters! What a Variety—in Forms of Government,—Modes of Worship,—Systems of Doctrines,—Languages,—Customs,—Fashions, and so forth, prevail in this terraqueous Residence of Men! It must be so, as being ordered by the immense Moderator of the Universe, to

constitute the Beauty and Harmony of the whole. When we say,—that, "every Man has his Foundle," what is it but saying, that every one has his Cast of thinking peculiar to himself, and different from all others? And the matter may be carried so far, as to suppose, with Parity of Real son,—that there never were two Men, from the Oreation of the World to this Day, who thought alike, upon all Points of their Intuition. So likewal, so bountiful, so lavish, is the GOD of Nature, in all the Works of his Hands!

Upon the whole, then, when we behold fuch a distinctive Variety in the Things about us, we must be as inconvincible as Scepticks, or insensible as Stocks and Stones, if our Thoughts be not led-up, by the Resection, to that supreme, invisible, all-producing Cause that knows no Bounds; to whom is due, invariably due, the profoundest Awe, Veneration, and Worship, from Angels and Men, both now and for ever.

For the Unlikewijes in the outward Man, may be added they that rende in the Mind. These too are branched out devent for Tower of Enumeration. What epople, and event contradictory Septiments to Men entertain, both in Civil and Regions, Marters! What a Faver—in Forms of EH-Prinnent,—Modes of Worthlip,—Sufferent of the firms.—Languages.—Cultoms.—Pathions, and so that so this terracueous Refidence of the farmers Moderator of the University of the same of Moderator of the University of the same of Moderator of the University

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HE Belief of a Deity is so important an Article, so conducive to Men's present Piety, and future Well-being, that Nothing can be thought fuperfluous to confirm it. Besides the Works of Nature, that loudly proclaim his Being to all the Nations of the Earth; the universal Confent of Mankind may be adduced, as a collateral Argument, to confirm this great and primary This added to the other, may fettle Article. Men's Faith upon an everlatting Foundation; For how can any one harbour the least Disbelief in this Point, " feeing we are encompassed with so great a Cloud of Witnesses!"

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AND indeed, this Belief of a supreme CREATOR feems implanted in the Soul, by the Author of our fuperior Frame, and can never be rooted out, till we have lost our Reason, and cease to be Men. People of all Nations, Characters, Complexions, Conditions, however diffinguishable from each other, accord to give in their universal Verdict in Support of a GOD: And it must be acknowledged, that any extraordinary Effect must have some adequate Cause to produce it. As our Maker has stamped his fair Image on our Forehead, (that human Face Divine, as Milton calls it) fo has he engraven the Knowledge of himfelf upon the Soul : And, if we could travel through all the Nations of the Earth, and examine the Sentiments of every Climate, we should find the fame Perswasion in every Corner. The barbarous and polite, the ignorant and learned, accord in their Opinion of a fupreme Being. It is coeval with Man's Nature, and attends us in every Period of our Life, from Infancy to Death: And, rather than have no God, Men have fet-up a Multiplicity of false ones; -Gods celestial, and Gods terrestrial; Gods of the Sea, and Gods of the Land; Gods, in faort, fo many, that the ablest Antiquarian could never give a complete teral Argument, to control this ere mad to flil

So facred and inviolable is this Impression in the human Heart, that neither old devouring Time, nor the convulsive Agitations of Nature, nor the various Efforts of Art, can produce the least Alterations in it. Time, we see, has battered-down the

the firengest Forts, and Towers, and hurled there into Rubbish, or crumbled them into Duff. Earthquakes, Inundations, Pestilences, Famines, have unpeopled whole Cities, and furned their into Golgothas. Royal Power, and Freaks, have reared-up stupendous Piles of Buildings; and other Royal Power, and Freaks, in their Turn, have tumbled down the maffy Monuments into Ruins. Overgrown States and Empires have been crashed under the Blow of the Congreror's Fury; Custom has jostled-out Gustom, as one Nation has driven out another. Laws have and nulled Laws, and new ones taken Place in the Room of old ones. Modes of Worship, Forms of Government, Systems of Politics, have been turned into Shapes without End: And even Virtue and Vice have changed Names, in certain Ages, and certain Countries: Credulous holdels. feredulous they are, who can believe against Conviction) and whimfical Libertines, have " pur Darkness for Light, and Light for Darkness; Bitter for Sweet, and Sweet for Bitter ." But, among all these wild Catastrophes, that have thrown all Things into the maddeft Confusion, and turned them upfide down; the Notion of a GOD has kept its Empire in the Heart of Man, and proved more durable than the Coloffus of Rhodes, or the Temple of Diana. It fits impregnible, and triumphant there; and, like universal Gravitation in Matter, tends towards its Centre-the SU-PREME BEING. And

"Tis this innate over-awing Sense of a Deity, that has driven all Mankind to those outward Acts

of Devotion, in that manifold Variety of Forms. The feveral Atheistical Writers, upon the Subject, are forced to acknowlege, upon these Considerations, that Religion is the general Bent of human Nature: But, at the same Time, they overlook the true original Cause, and ascribe it to-Fear. Prejudice of Education, State-Policy, or the Lord knows what! But, had it no better a Foundation than fuch airy ones to support it, how could it have kept its Ground fo long in the World? Had it been nursed, and naturalized by such weak Infusions, how could it have maintained its Strength and Vigour, from Generation to Generation, ever fince the Creation of Man upon the Earth? Had no one Man, or Number of Men, Sagacity enough to fpy-out the Delufion, and Capacity enough to expose it to the Contempt of a discovered Imposture, and that in the Space of Thousands of Years? The deepest-laid Schemes of Falfity are but like the " Hope of the Hypocrite," which the inspired Dramatic Writer elegantly compares to a Thing, of no stronger a Contexture, than the Spider's Web,-miferably thin, fine-wrought, and eafily broken-through: But Truth, like Solomon's Wifdom, " has built her House upon seven Pillars,"-frands firm, looks Majestic, smiling Desiance upon all her Enemies. So strongly fixed are religious Principles in the Heart of Man, that Nothing can overturn them!

ALL the antient Heathen Nations were Deisrs by Profession, and allowed to be such, in the strictest Sense of the Appellation. So far were they

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they from denying a God, that they introduced a Number of Gods (as has been observed) to make up a greater Variety of Worship. The Poets of those Days of Darkness (forry Divines!) taught their wild Systems of Theology, in all the warbling Strains of harmonious Numbers. The Legislators fixed the frantic Rituals of their National Devotion. Their best Philosophers, despising the senseless Opinions of them all, run distracted themselves; and split into numerous Sects and Parties, and every one devised a Scheme for himself, and a few Followers. These Observations, founded upon Fact, may serve to evince the Multiplicity, not the Want of religious Notions in the human Composition.

If the internal Frame of MAN be justly investigated, it must be acknowledged, that, tho' he be an erroneous, and vicious, yet he is a religious Creature, at the same Time. If this distinguishing Characteristic of his Nature, be taken out of the Account, 'tis robbing him of his Birthright, throwing him among the List of bare Animals, making him a Mystery, or mere Riddle, to himself and to all the World. Upon which Account, it will puzzle the sagest Genius, to form any reasonable Conjecture, what so noble a Creature was designed for, why he was made.

PLATO, that renowned Philosopher, and Sage of Antiquity, observes with the utmost Justice, that God, in his Works, acts the Part of a Geometrician, as having finished them all by the ex-

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actes Rules of Proportion, To make good Plato's Observation, in the utmost Latitude, would be to run-over the Whole Frame of Nature, and enumerate the separate Uses of every Part of the Creation, in the Material, Animal, and Intellectual World. But to do this, is a Talk above the Capacity of the minutest Philosopher to discharge. Thus much only may be afferted, in general, that this or that distinct Object of Speculation, whatever it be, that comes in our Way for Examination, is ordained for some determinate End, and the necessary Means for obtaining that End, fixt, by the Hand DIVINE, in the very Construction of their Nature. The numberless Parts, of one immense Whole, unanimously contribute, to produce a furprizing Regularity, and make-up one inimitable Concert of Harmony. "WHAT-EVER IS IS RIGHT."

Is the universal Creator, then, acts in this mathematical Manner, we are driven to conclude, that MAN stands alone, and is singular in his religious Capacity. No other Animal, that we know of, is furnished with Inclinations, to pay any regard to the Hand that formed him. No one discovers the least Signs of Devotion, in the various Propensities, and Pursuits of their Nature. What we call Instinct, in them, is nothing but the wonderful Directions of infinite Wisdom, to answer the several Purposes of their Being: And it is a delightful Amusement, to consider, what irresistible Impulses they are driven with,—to propagate their Species! What a strange Sagacity do they

discover in securing their Young from Harm, in collecting their Bood, and in providing for their Ease and Convenience! And sall of them, in their several Orders, contribute their Share to the Glory of Gop; and Good to Men in Yelf among that prodigious Multitudes (taken Notice of above) that stock the Earth, the Air, and the Ocean, and) amiddistheoiscesson Hurry of Employments, engaging their Attentions RELIGION is entirely left out of their Thoughts, from the greatest to the least of all their Rinks. This is the file Concern, the Presognive, the Glory, of those bational, intelligents Creatures called MEN. It is so small add in grown stream

From these religious impressions to hatural and peculiar to Man, varises that universal Belief of a Good. Our first Birents set inginish but autifult, and it has been continued ever fince through all successive Generations without Variation, or Disminution, which shows it to the grounded in Truth, and engraven on the human Heart by "the Finger of Goo." It is a Belief, as a great Philosopher observes, that "naturally soars-up to the Divine Author of all Things; and, even without that great Aid of Revelation, tells the World, that the Divinity stirs within them, and that Heaven itself points out a GOD to MAN."

HERE, then, we have the Testimony of Men's Consciences from within, and the Works of Creation from without, to establish the Belief of a Deity: And, if what has been advanced, upon

this Subject, be not sufficient for this Purpose, it is in vain to multiply Words. He that is an Athelft still; and he that is a partial Believer, may be a partial Believer still. Nothing, but a Divine Vengeance, will bring them to their Senses, and make them believe by what they feel it A world Experience indeed! to be compelled to the Condition of those accurated Spirits, who the believe and tremble."

All the foregoing Reflections are intended to recommend an habitual Sense of Gon upon the Mind. As the Cause is good, and the Augustion of the Defence of it; the Opposers must appear in the most opprobrious and bideous Light. All, that have "the Fear of Gon before their Eyes," crystatt against them. There remains no Mitigation of their Guilt, no Cloak for their SIN-" They may be confounded; and blush, that thus transgress without a Cause, and take up Arms to fight against Goo.

Fruth, and engraven on the human Heart by the Finger of Gon." It is a Belief, as a great Philosopher observes, that "naturally sees of the Divine Aurhoa of all Things a and, even without that great Aid of Revelation, tells the World, that the Divinity hirs within there and that Heaven intelf points out a GOD to MAN."

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Magnus ab integro sæclorum nascitur ardo;
Jam nova progenies cælo demittitur alto. Ving.

"VARIOUS and voluminous have been the lare THE Belief in God is the universal Creed of Mankind, (except a few whimfical Reprobates) and affented to by the whole Body of Christians, Jews, Turks, and Pugans, that makes up all the World. That bold and daring Error of Afbeilm has been fufficiently taken Notice of and exploded by the foregoing Observations. But ftill that of Deifm is more prevalent than the other, and feems to lurk in every Corner of Christendom. In the great Work of Salvation, Man is prone by Nature to think himself too wife to be taught, and too felf-Jufficient to want any foreign Affiftance. This fatal Delution naturally leads Numbers into the open Profession Many

of Deism; which is an Error, that takes Place here, to be considered, and condemned.

In the Profecution of which Defign it may be observed, that the Evidences, for the Truth of Christianity and commonly divided into two Sorts—the External and Internal. By the External Evidences, we are to understand the Force of those Arguments, that may be drawn—from the Prophetic Descriptions of the Messiah—from the Facts recorded of him—from the swift and extensive Propagation of the Gospel, and—from the Predictions of Christ, that have been fulfilled fince his Time: By the Internal Proofs are meant such as arise from the Matter contained in the Christian Revelation—the Rectitude of the Doctrines taught, or those Rules prescribed therein.

Various and voluminous have been the Writings, to give all these particular Evidences their stuff of Strength and Perspicuity; and which may be thought sufficient to anticipate, and preclude any surther Labour upon the Subject. Only, it is to be considered, that these Writings sie so scattered up-and-down, and are so prolix, as not to have come to the Inspection of every Reader. Upon which Account, it cannot be supposed improper, to give such a Sketch here both of the Extental and Internal Proofs for the Truth of Christianity, as may justify our Adherence to it, as well as the heavy Charge brought against Theistical Professors and sufficiently and Professors and sufficiently and Professors and sufficiently as may justify our Adherence to it, as well as the heavy Charge brought against Theistical Professors and sufficiently as a sufficient of the sufficient and professors and sufficiently about all sufficients and the sufficient and suffi

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... MANY Things have been faid concerning our bleffed Saviour, both by Christian, Jewish, Mahometan, and Pagan Authors. However, they all, with one Accord agree—that, in the Reign of Tiberius Cafar, there lived fuch a Person as Jesus Christ, and—that he suffered Death under Pontius Pilate, the Roman Governor at that Time in Judea. Suetonius, Tacitus, Pliny junior, in particu-Iar, have recorded thus much concerning him. and the inveterate Deistical Writers cannot deny it. This is as plain Historical an Evidence, as that there was fuch a Man upon Earth as Julius Cafar, or Alexander the great: And that Person would be thought wild and extravagant, who would adventure to disbelieve, or doubt-of so plain a Matter of Fact. But,-

THE Superlative Excellency of what the bleffed Jesus taught, and the Rules that he laid-down, may be considered as the strongest Testimony, that he was a Teacher, come from God, to inform the World. He proposed such a System of Doctrines, as far surpasses all that ever was drawnout by the ablest Philosophers, and Legislators, who had pretended to instruct the Best of Mankind; and that both as to Theory and Practice.

THOSE great and important Truths, that we are most nearly concerned to know, has he revealed in the plainest Terms, as Occasions have occurred to mention them. The Nature and Perfections of the one Supreme Being, (they had Gods innumerable) his Previdential Government

Tinel's

of the Word, the Immortality of the Soul, the Certainty of future Rewards and Punishments, &c. are more fully and diffinctly held-up to View, in the fhort Christian System, than in all the voluminous Lectures of the most learned Sages, and deepest Politicians of Antiquity put together: And let any impartial Reader, who never heard of Christ, examine the New Testament from End to End, and he would certainly conclude, that no material Point of Knowledge was wanting in that Composition, but that the Whole fairly appeared to be heaven-born, genuine, and Divine.

To enlarge upon all these Points separately, would be to compose a whole System of Divinity: In Honour, however, of the Christian System above that of the Pagan, it may not be amiss here, to give a comparative Specimen of the latter, in their Descriptions of the State of departed Souls. Though the Heathen Philosophers maintained a future Existence in Rewards and Punishments; yet their Accounts, in this Particular, fall vaffly fhort, in Grandeur and Propriety, of the Reprefentations made in the Sacred Pages. In Comparison of the latter, the first are childish and triffing. All those Philosophers, Poets, and Orators, were miserably gross; and dwelt too much upon fenfual Circumstantials, in their Delineations of that unknown State. They had their Plate for a Governor of the Shades below, their Minos, Rhadamanthus, and Macus, for Judges, their Acheron, Styn, Cocytus, to be passed over, by the Ghofts of the Dead, their Charon for a Ferry-Man. their

their Elysian Fields for the Habitation of the bleffed, their Tartarus and Orcus for the Receptacles of the wicked, their Avernus as a Passage to the Regions below the Earth, with the Lord knows what ridiculous Relations: And any Reader of Virgit, in particular, may fland amazed, that he gave into these Sentiments; (as may be seen in that Interview between Anchifes and Aneas) and yet this Poet had the most masterly, and best-governed Imagination of any Man living, and observed the nicest Decorum in his Characters and Descriptions. W. Louis twent dain a realistick but to of the Collect above Philotophy, or the Saperi-

THESE particular Instances of the wild, Romantic Opinions, concerning the future State, entertained by the most learned among the Pagan Nations, may ferve to flew the weakness of human Reason in its utmost Strength. This might both damp the prefumptuous Arrogance of the most self-fussicient Deift, and endear the Gospel-Revelation to the hearty Esteem of every Chrisriver to be to say to you do not in them that I age

THE like Veneration is due to those Practical Doctrines, contained therein, for the Conduct of Human Life. In the same Sacred Volume, are distinctly fet forth, all those duties that we owe to God, our Fellow Creatures, and Ourselves; some of which were entirely left out in the Systems of the best Heathen Moralists. It is to be considered. upon this Occasion, that the Evangelic Doctrine was the first, that fully recommended that admirable Virtue of Humility; that is fo becoming enge rostiety apon rout English

to the State and Condition of so weak and dependent a Creature as Man is, sweetens the haughty Temper, and renders it agreeable to every Human Society. Doing as we would be done unto; a noble Contempt of all worldly Things; a due Regulation of the wicked Lusts and Passions; an Imitation of God, in the whole Course of Human Life, these, and such-like refined Virtues, the Penetration of Man had never thought upon to enforce, among all the Lycurguss, the Namas, the Platos, and Aristotles; which shews the Excellency of the Gospel above Philosophy, or the Superiority of the Divine Laws to the Human.

Bur, in exalting the Perfection of the Chriftian Law, it is material to enlarge upon one godlike and beroic Virtue, enjoined by it, which was fo far from being recommended by the antient Moralifts, that the very contrary Disposition of Soul is encouraged by them. When the Divine Legislator faid, -- love your Enemies, blefs them that curfe you, do good to them that hate you, and pray for them that despitefully use you and persecute you; Lord! what a Command! Well might the wondering World stand amazed at such an unheard-of Doctrine! The greatest Lawgivers before time had inspired their Country-men with the Love of their Friends, and Well-wilhers to their Community: But here they stopt, and broke off in their System of Laws: And it was the Doctrine of one among the feven wife Men, (as they were called)-" be kind to your Friends, but revenge yourselves upon your Enemies."

And

And Socrates, who was pronounced by the Oracle, to be the wifelt of them all, declared frankly, that it was " lawful to rejoice at the Miseries of one's Enemies." Cicero, after him, though a great Master of Reason and Argument, was a Arenuous Advocate for Hatred and Revenge: But, "the Author and Finisher of our Faith," we see, teaches quite another Lesson, and orders all his Followers to bear an universal Goodsvill to Mankind; to wish the Happiness, and to promote the Welfare of our very Persecutors; and all to sublimate and refine Human Nature to the highest Degree, and make us resemble that great and benevolent Being, " who doth good to the Evil and Unthankful, and maketh his Sun to rife upon the Just and upon the Unjust."

By what has been advanced upon this Head, it may plainly be perceived, that the Gospel Institution is calculated by Heaven to promote the most heroic, generous, and diffusive Benevolence. The Plan of it is, to restrain Human Nature from being partial, selfish, or confined to any Party, Sect, or Profession of Men. No, says the great Founder of amiable Christianity, " if ye love them that love you what Thanks have you? Do not Heathens and Publicans the same? As he spake as never Man spake, so he loved as never Man loved, doing all the Good in his Power both to the Bodies and Souls of Men: And all his true Followers are required to do as he did, to be of his Temper. and to embrace, with the most hearty Goodwill, the whole Creation of God.

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AND, indeed, nothing can be more evident in Fact, than that all the Improvements, and Reformations, that have been made, in the favage Dispositions of Men, have been owing to this religious Institution, that the Deistical Spirit of some would reject: Just as the Clouds once conspired to put-out the Sun; that Sun, that raised them to their Eminence, and caused them to ride in Majestic Triumph over the Earth. Be that as it may, Humanity is become the Characteristic of every Christian Nation; now civilized, and made gentle, and purged from that brutish Rage, and diabolical Spirit of Revenge, that reigned horribly in fome former Theiftical Ages. This happy Change, for the better, evidently appears from the Management of the late Wars, between the Christian Powers. All Parties, indeed, have ftood-up in Defence of their supposed Rights; but, upon Submission of the Enemy, Mercy has taken Place in the Room of Cruelty and Blood fed. On the contrary, in the old Pagan Nations, every Soldier, of the contending Parties, carried to the Field of Battle the rank Spirit of a Fiend or a Brute. Their-false Religion had laid no Restraint upon their Lusts and Passions; but, contrary-wife, enflamed them to commit the most violent Outrages against every one that stood in their Way. It was not thought enough to conquer, unless they might glut their bellifb Malice to the full. by butchering all their proftrate Enemies, or driving them into perpetual Slavery. The Tyrants of that Cast of Thinking and Acting, were professedly a Group of furious Deifts, together withwith their Armies—to their Shame. Thanks to kind Heaven, that mad and merciles Spirit of Paganism is confined entirely within the Circle of the Pagan Nations! Christendom is under the happy Influence of the mild and peaceful Spirit of the Gospel—to their Glory! And, as the Lusts and Passions of Men were (by Indulgence) too headstrong for Reason and the Law of Nature, Christianity was introduced (as a Balance of Power) to regulate and quell them. It was introduced by the God of all Order, but it is the Scheme of Deism to abolish it.

IT was the Corruption and mad Inclinations, grown excessive by Fashion, and Length of Time, that made this Divine Expedient necessary. Infinite Goodness could never fuffer all Human Creatures under Heaven to walk after their own Imaginations; to be continually wandering out of the Paths of Virtue and Happiness, and to make this Earth into an Emblem of Hell. Infinite Wisdom faw. that neither the Strength of Reason, (debilitated by Abuse) nor the Terror of Human Laws, could bind those rude Passions to their good Behaviour. The great Men, and the wife Men of every Nation, in the State of Nature, had long bewildered themselves, to find-out a Balance of Power against the Evil of Error and Vice: But they had all laboured in Vain. In this extreme Necessity, Heaven interposed to reduce the World to Order. and keep it there, by laying-down before them in express Terms, what they were to believe, and practice; and all enforced with the awful Sanc-

tions of eternal Rewards and Punishments. The Purity and Perfection, of this Draught Divine, has engaged the Admiration of the ablest Legiflaters, and won-over fuch incredible Numbers to the Faith and Obedience of the Gospel Rules! Kings, Subjects, Superiors, Inferiors, the learned Greeks, the wife Romans, Jews, and Pagans, of every Denomination, have become its Profelytes. upon the first Proposal. It was this too, that so endeared it to the whole Body of the first Christians, that, rather than renounce it, they would fuffer their Properties to be plundered, and themfelves banished, to wander about the Earth, without Prospect of any other Thing, but Imprisonment, Beggary, Stripes, and Death. In fhort, fuch a rational Scheme of Doctrine, so perfective of Human Nature, gained the Veneration of all Sorts and Conditions of Men, and was looked upon to have fomething more than Human in it, that could work fuch fignal Effects, and so transform Men's Nature, as to make—the Adulterer chafte—the Drunkard temperate—the Covetous liberal—the Malicious merciful, &c.

Bur all the Antichristian Theorists still plead for the Power of Reason to be that Balance of Power against Error and Vice: And it might be granted sufficient to direct the Minds, and controul the Wills of Men, provided it was perfect in Degree, and incessant in Exertion. But it is to be considered, that, in some Natures, it scarce exists at all; in most it is but weak; and in all it is defective: And this is the Cause of those various Sen-

Sentiments, and Disputes of the jarring World both in civil and religious Concerns, as well as of those monstrous Irregularities of Life: And yet, this faid bold and aspiring Reason, like another Phaeton, will needs assume the Management of all the Motions of the Human Frame: But, upon the Trial, it turns vertigenous, and is neither wife enough nor strong enough, to hit the exact Point in Pursuit. One Point there is but in the multiplex Plans of Human Life; which, if we mis, a Disorder ensues, greater or lesser, according to the Degree or Quality of the Deviation. How to hit this RECTUM should be the principal Aim of every Mortal; and yet, to do it is a more than Herculean Talk, as there are a thousand Ways of miffing the Mark. Some shoot over the Criterion, as others fall thort of it; Some are wide upon the Right-Hand, others upon the Left: Some ramble in greater Latitudes, others in less: All Parties, however, coincide to run into Errors, like the Numberless Variations of the Mariner's Needle. o ball on alors of white

It is an exact Mathematical Equilibrium, we fee, that holds all Nature fleady, or what keeps every Thing, in the Material World, in the utmost Regularity. No rambling wild Excursions, no running into lawless Extremes, among inanimate Beings! All the Powers at Work there, are counterpoised to the last Degree of Nicety; to the Wonder of Philosophy, and to the Shame of bungling Mimic Art! How finely do the Planets play in Vacuo, about the Central Sun! But what

is it, that makes them incessantly observe their orderly Circumvolutions, but a proportionate Quantity of centripetal and centrifugal Virtues, (O Altitudo!) so blended together in their Natures, as to produce a most perfect Order in their Courses? If we could suppose the least less Attraction or Projection, among those masty pendent Bodies, (ponderibus librata fuis) they would either tend immediately to fly-out in Tangents, or drop into the Central Body. It may Strike the most stupid Breast with a facred Shudder, at confidering this fingle Instance of the Divine Geometrician, who hath made " every Thing in Number, Weight, and Meafure!" How nicely just (as before observed) is the Polition of this Globe of our's from the Sun, fo as neither to fcorch nor flarve the Inhabitants! With what exact Propriety are the Elements of Air, Earth, Fire, and Water, tempered together in the human Frame, (and in the Frame of every Thing breathing) fo, as to preserve an Equilibrium in the whole animated Compound, and prevent a Diffolution! But "there is no End of his Greatness;" and Instances of exquisite Skill in natural Poises are not to be numbered: For indeed, a just Balance of Power runs through the Works of inanimate Creation, and the fame may be supposed of the Brute Agency. It cannot possibly be otherwise. whilst infinite Wisdom enacted the Laws of their Nature, and fays to every individual Power, as he once faid to the Sea-" hitherto fhalt thou go, and no further."

Thus far, and for this Reason, every Thing goes on uniformly and regularly. There is a MO-DUS or FINIS, beyond which they cannot pass: And it would be well, if the fame could be faid of the Rational World. But alas! there is not the least Resemblance or Analogy between them. Infinite Wildom fits at the Helm of material Nature, and fleors its Courfe (and doubtlefs of Brute Mature too;) but that poor, weak, frail Creature, called MAN, is left in the Hand of his own Countels. It must be so in a State of Free Agency, and while Goo does not determine his Liberty to do this or that. And what /bocking Abfurdities, what loud-crying Enormities, (as will appear more fully hereafter) does he run into, notwithstanding his beafted Privilege of Rationality! For a Sketch of this, we need only cast our Eye backward upon the westched Sentiments and Behaviour of the antient Pagans, in their mere State of Nature worfbiping Stocks and Stones, or the most contemptible Animal-committing the most barefaced Debaucheries Parents burning their Children in Sacrifice to Idels, &c. Can you believe that human Creatures could be capable of fo wretched a Degeneracy! It is Matter of Fact, not to be denied: And is this the State, that the Set of Deiftical Infidels, and Rakes, (underthe Pretence of Friendship) would recommend, and invite us to embrace? Shall we throw-away amiable Christianity, and take-up with a Religion, that would degrade us into Something worfe than Beaftiality. This were to imitate the Folly of the Sheep in the Fable, who dismissed the Dogs;

Dogs, to graze under the Protection of Wolves: For it is to be remembered, that human Nature is always the same: And, if we were once to fall back into the State of those old Gentiles, we should infensibly slide, by Degrees, into their maddest Abominations. If this be all the Service, that the Deists will do for us, then—farwell ye Hobsians, Bolingbrokians, Voltairists, Humists, &c. &c. &c. "Let my Soul be with the Christians."

FINALLY, for all the bluftering Noise of those Ringleaders, and Champions of the Theistical Cause; and for all those Bundles of Lies, Blasphemies, and Abfurdities, that they have flung into the World; the ablest Legislators, the deepest Politicians, the most learned Examiners and Reviewers, have unanimously given-in their Verdict-that the Christian Revelation is the only Plan, that could be devised, for promoting the Happiness and Well-Being of both private Persons and public Bodies of Men: And it is evident, even to common Sense-that the Introduction of Deism would breed nothing but Confusion, and Mischief in Society; unfettle Men's Minds, and letloose their Passions, like Milton's Host of Fiends, to range through the Earth in their utmost Fury. Consequently, as it is an Error in Judgment, of all Errors the most fatal, and diabolical; as it affects both the temporal and eternal Concerns of all Mankind; it can never be fufficiently made an Object of Detestation and Abhorrence.

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Hanc METAMORPHOSIN falsi cecinére poeta.

Ne cito credideris quantum cito credere ladat. Ovid.

Chadalin arministrative THERE is not a living Creature but Man, (for all his Pride of Reason's Gift) but what forms a confistent Plan of Operation, and invariably purfues it. This bufy, reftless Lord of the Creation (as he calls himself) can never be kept within due Bounds, in his mental Exercitations, but rambles into the most extravagant Excursions. It is not for the purpose of the present Defign to take Notice of-the Blunders of Statesmen, (fo uncommon at this Time) - the Mistakes of Legislators—the Inconfistencies of the Learned—the Mismanagements in Civil Life—the Oversights in ; Commerce, or the like. These Errors have only a Reference to the trivial Concerns of a short, F 2 perishing

perishing State here, and the Mischief of a wrong Theory fpreads no further. But Religious Delufions have no fuch Limits to their Evils, but extend to Men's immortal Concerns, and lead them on blindfold into Mifery and Ruin.

So luxuriant were the Religious Misapprehenfions of the old Pagan World, that, not content with the Belief of one Supreme God, they invented fo many false Deities, as was past the Skill of the best Antiquarian to list them: So Modern Christians, not fatisfied with those Articles, that all-wife Heaven has prescribed to their Faith. have made so many Superadditions to them, as calls aloud for the utmost Efforts to suppress them. As this has been done often in the most fatisfactory Manner, a Superaddition of Arguments for the same Purpose, may seem as needless, as their Superstitious Superadditions are wicked. But what may justify some further Animadversions upon them is their having " made the Commandments of God of no effect by their Traditions." Heaven guide us into all Truth, and keep us from breaking out of the right Line of Faith into those wild Deviations, so arrogant in MAN, and fo provoking to GOD! Morroe element to a stay continue

In the Course of the proposed Design, it is requifite to make a Transition here, from Antichristian Infidelity to Unchristian Superstition. It is not an unnatural Step, though they be Crimes to distant from each other, and there be no Connection between them. They are both Extremes, millity. and

and Extremes are bad in every Cafe. In the latter Crime, however, fuch a Urvad of Variety offer themselves to View at first Sight, as to be wilder the Judgment where to begin to declaim. Upon second Thoughts indeed, that most abjurd of all abjurd Beliefs—in TRANSUBSTANTIA-TION, seems to demand the Precedence, for a Masserpiece and Persection of Extravagance.

But before any Attack be made upon the following Articles to be confidered, it may be proper to premile that long reveloed Opinions. though never to opposite to Truth, are hard to be eradicated. There is a wide Difference between untaught and taught Ignorance, and the last is more incurable than the first. The one is capable, and willing to be informed, while the other thinks itself above Instruction, and too wife to learn any further. "There is fcarce uny Cure for one who has been taught wrong Notions, and improved his Mind Into learned Ignorance. He is generally Proof against all the Affaults of Arguments, and defies their Power?" The unreographical Antients had long conceived an Opinion, that the Earth was one entire Flatand ridiculed the Doctrine of the Antipodes at first, with all their little Wit; and, at last, condemned it as Herefy, But deep-rooted Prejudices in Religion are, of all others, the hardest to be cleared off the Mind; as that is looked upon to be of the utmost importance, and the last Thing to be given up. He that offers to reform others in this Situation, is taken for an Enemy, and ufed

used accordingly: Or, at least, if they do not resent his kind Intentions, they will however pity his Weakness, and wish his better Information: And, indeed, to refute such, and bring them over to Truth, may seem as fruitless an Attempt as endeavouring to argue the raging Ocean into a Calm, to dispute an Ethiopian white, or to scale Heaven with a Ladder of Mountains. But there is no general Rule without Exception; and Fact has testified, that the greatest difficulties have been surmounted by Magnanimity and Application: And, even, though the best Efforts may fail of Success, yet Duty requires a proper Use of them: And the first Object proposed for consutation, is—Transubstantiation.

THE learned Doctor Tilletson has a fine Observation to the present Purpose. " It might seem strange, fays he, if a Man should undertake to write a Book, in Order to prove, that an Egg is not an Elephant, or that a Musket Bullet is not a Pike." His Observation is plainly grounded upon this that the Doctrine of the real Prefence in the Sacrament of the Lord's Supper is contrary to Men's Senses; and consequently, needs no disproving. It is most strange indeed. that Mankind should be compelled to judge, of any religious Doctrine, by other Faculties than thefe which God Almighty has given them; and that Reason should be on one Side of the Question, and Truth on the other. If this was once admitted as a Maxim, there would be an End of all reasoning ever after, and there would be

no fuch Thing as Certainty in the World: Yet, in Respect of the Eucharist, there is a particular (not Catholic) Church, that prefumptuoufly calls herfelf infallible, which teaches and professes to believe-that, in this Supper of the Lord, "the whole Substance of the Bread is turned into his Body, and the whole Substance of the Wine into his Blood." Good Goo! can so frantic a Conception deserve a folemn Refutation? If they do beartily believe it, (which is hardly to be imagined) they are the most wrong-headed, the most deluded, the most infatuated People in the whole World! They over pass, in the most sublime Extent, all the superstitious Enthusiasts, in the Pagan. Jewish, Mahometan, or Christian Church, that ever existed since the Creation: And without an Hyperbole, or the least Exaggeration, we may truly fay, that their's is the ne-plus-ultra of Phrenfy. wholed dust to attend has merestle orai.

In Justification of their Bigotry to this Perswasion, they alledge the express Declaration of
Christ——" this is my Body." Upon which
these pertinent Questions may be proposed to be
answered; does he not call himself—a Rock—a
Door, and—a Vine? But will they be so distracted,
as to maintain obstinately, that he is literally
changed into all these things? Would not this
make a more strange Metamorphosis, than ever
was described by Ovid? But does not Christ
himself add—" this do in Remembrance of me."
But how can we be said to remember him, if he
be present? Don't we remember our absent
Friends

Friends, not our present ones? Do we not see, seel, taste, and smell the Bread and Wine, in the Sacrament, to be Bread and Wine, after Consecration? Are all Men's Senses deceived in so plain a Matter of Fact? When our Divine Teacher worked Miraeles to consirm his Doctrine, did he not appeal to all Men's Senses? Did not his Apostles take the same Method to convince the World, that Christianity was from Heaven? In short, there are so many and so great Objections against the Doctrine of the real Presence, as they call it, that a Man must throw away his very senses, and utterly unman himself, before he can give his Assent to so monstrous a Tenet.

Besides all this, the Seriptures of the New Teltament (upon which alone they ground their Doctrine) do affure us, that our Saviour ofcended into Heaven, and fitteth on the Right-Hand of God. But how extravagant does it look, to maintain, at the fame Time, that he is prefent, whole and entire, in every confecrated Wafer, and in to many different Places at once! The Romilb Sacrament, we fee, is celebrated in numerous Places on the fame Day, and the fame Hour of that Day, far diftant from each other. Now, it is the known Property of all material Substances, to be extant in one Place only, and circumscribed within a certain Boundary, at the fame Infant of Time. This is true Philosophy. and Divinity does never contradict it. But, according to their confubfiantiating Scheme, our Saviour's glorified Body must be in Heaven and

and upon Earth, all over this Nation and that, in all the different Churches, and their particular Altars, private Euchariftical Solemnities, and public Processions of the Host, and all at one precise Moment. But this Doctrine is diametrically opposite to all the Philosophy and Divinity in the World, except that of the wicked one of the Romish Church.

Serpens serpentem genuit, ut sieret DRACO.

Monstrum borrendum, informe, ingens, cui lumen ademptum!

IT may fuffice to be observed further, upon the present Subject, that there is not the least Intimation of fuch a Doctrine being taught or received among Christians, in all the Writings of the Jewish or Pagan Authors. The immediate Followers of Christ, and those for a long Time after, knew nothing of it. And of all the Arguments of both Yews and Gentiles against the Christians, in the purest Ages of the Church, not one Word is to be found about it. This is an undeniable Evidence of its Novelty, and that it was no Doctrine of the then Christian Church. And it is not possible to think, that all the Enemies of Christianity would have been filent upon fo great an Object of Ridicule, and Triumph. Certainly, nothing could have been a fairer Butt for their Malice, nor have given them a greater Occasion to raise their loudest Clamours, and bitterest Reproaches. This abfurd Tenet, however, crept privately, and untaken Notice of into

the Greek Church, and from thence was admitted into the Latin Church, as all the Ecclesiastical Records agree. It gathered Strength in Time, and by Degrees, till it got firmly settled at the Council of Trent, along with those other monstrous Articles of Religion, that, like so many mighty COLOSSUSES, reared up their brazen Heads, and lied. O Shame to CHRISTENDOM! Habeat jam Roma pudorem.

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It may laske to be obleved further, upon the preferr subject, that there is not the least folkation of such a Dictaine point toucht of recated among Christians, in all the Wanter of the feetile of Pagan Auchola "The improveditte Tollowers a Chill, and those for a long Time after legels with line bar. . . and or all the Arge. Manus of body Kelly and Then he againfulled bake evens, in the short alges of the Charles out one. Word is to be found about it. This is on ander mighle in idence of the Missey, and that it was no Dozning of the Act Charles at Thurch. And is the new position to taking that will the Leanist to Christianist would have been alent upon 10 stored and Traditions and Transple Certainly, nothing could pay there a little Bate tor their Malice, nor have given their a gwoter Occasion to mote their hondelt Changers, and birrerain depositions of his abrond dend, hereever it is friendly, and situated Notic of into the

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Fælices populi, quibus nascuntur in hortis Numina! Juv.

As it is eternally decreed by the Universal Disposer of all Things, that no Perfection should exist, on this Side of the future State, every Animal is visibly desective in its Make. There is not one likewise, among all the uncatalogueable Tribes, that has not some innate Weakness, or natural Imbecility, coeval with its Being: And, for all the Dignity of Human Nature, and that noble Superiority, which so fairly distinguishes MAN from other Animals, he has his internal Imperfections, as well as his bodily Desects. In one Weakness of this Kind, he seems to be singular, and stand alone from all other Creatures, and that is—in SUPERSTITIOUS Folly. This runs throughout every Human Nature, and

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we all feel fomething within us, of this Kind, that, at Turns, almost gets the better of our best Reasonings, and baffles our boasted Philosophy: But it is generally an Over-Balance, and preponderates in ignorant and vulgar Minds. An experimental and notorious Demonstration of this we have in the Polytheistical Credulity of the old Pagan Worfbippers. Notwithstanding the Strength of their Reason, in many of the ablest Sort among them; the ONE Supreme GOD was born-down by a numberless Groud of imaginary Deities. The Case is but too similar, among a great Body of modern Christians. These have taken into the Articles of their CREED fuch a Number of-Tutelar Angels-Mediators-Interceffors, &c. as has degraded the ONE Mediator of the Bible, and has given Occasion to the whole Band of Infidel Enemies to brand Christendom with the most odious Epithets, and foulest Disgrace.

Ir would not be material here, to give a Lift of those pretended Saints, that have been deisied, as it were, and taken into the Roman Calendar, for Divine Adoration. As the Virgin Mary is the highest in their Esteem, and so often addressed as their principal Intercessor, with God; it is most to the Purpose to animadvert upon this Sort of superstitious Veneration. The frantic Titles given her, together with the blasphemous Prayers of these blinded Votaries, are such, as may shock any sober Christian, and send him to his Prayers for their Resormation. They presumtuously stile her—the Queen of Heaven—the Mother of Grace,

and—even the Mother of God; and befeech her—
to bestow eternal Life upon them: And, as they
strenuously persist in this bind-crying Abomination; it is a seasonable Business to confront it, by
setting forth its Originality, Novelty, and Contrariety to Scripture and Philosophy.

As to its Origin, sit is manifeltly derived from that old Veneration (well may the Church of Rome plead Antiquity!) fo customary among the Heathen Nations. Those benighted Devotees? could not but take Notice of the admirable Structure, and Regularity of the heavenly Bodies over their Heads. They could confider tood what great Benefits were derived upon Mankind by their Influence. As those People, of that Time of Ignorance, were ravished into an Additional miration of these beneficial Uses, they concluded. that the Gods employed them, as Ministers in the Government of the World; and that, therefore. Men ought to worship the Stars and Spheres : I And, from worthipping them, they proceeded to look upon them as Mediators between the Gods and Men. Being conscious likewise of their own Vileness, and the purer Nature of the Superior Deities, they supposed that there must be some Sort of Mediatorship, by Means of which, they might have Access to those heavenly Beings: And as they were unacquainted with the true Mediator, between God and Man, they fixed upon the starry Host of Heaven for their Mague, mentioned in the Acts of the strotaleM

BESTDES, it was too customary, Gon knows! in those Superstitious Ages of the World, to pay 2 Sort of Devotional Reverence to their great Men whilst alive, and to deify them when dead. Their Kings, Lawgivers, Heroes, and Politicians, in particular, were admired to Extravagance in their Times, and thus exalted among the Number of the Gods, through the mittaken Zeal of Inferiors. The Romiff Church have plainly copyed the Superstition of those frupid Gentiles, though they have not the fame Ignorance to plead in their Excuse. The Book of God lies open before them for the Instruction of all Christians; and, therefore "they have no Cloak for their Sin." when gold Burelity of derived upon Manhand.

It is fronge how they can have the Face to plead Antiquity, in Justification of this Practice! For though it fprung from fo vile a Pedigree, it was never admitted into any Christian Church, till about 400 years after our Saviour's Time. But, in the Beginning of the eighth Century, it made a vigorous Push for a Settlement there. when Learning was at the lowest Ebb, and gross Ignorance and Superstition had overspread most Parts of the Christian World: And then it was introduced, and has been upheld ever fince, by the Power and Ambority of the fucceeding Popes.

ST. EPIPHANIUS informs us expressly, that the first Heresy of the Christians was set on Foot by the Simonians, a Sect that forung from Simon Magus, mentioned in the Acts of the Apostles. He was born in a City of Samaria, and died in Laible.

the Time of the Emperor Nero. He arrogantly gave it out, that he was the mighty Power of Gop, and fent from Heaven to the Earth. He patched up a Medley System of Theology, out of Plato's Philosophy, the Morality of the Heathers. and the Doctrines of Christianity. From the Platonists, in particular, he borrowed Abundance of Articles, concerning the worshipping of Angels; and pretended, that there could be no Salvation without their Invocation; who were the Mediators between God and Man. The Gnostics, who were the Disciples of the same Simon, adopted the fame Practice of worlbipping Angels: To which Superstitious Article, St. Paul seems to allude, in his Epiftle to the Coloffians, and utterly condemns it. So that, from this Account, we fee, it had been filenced, and lay dormant from the Apoltolic Age, (as we never find it revived, in Ecclefiaftical History, during that Time) till, about the Middle of the fourth Century; when some erroneous, whimfical Females took it into their Heads to renew it: And, therefore, the same Epiphanius. who lived about that Time, calls it- " the HERESY of the WOMEN." For all that, like other Evils, it gathered Strength in Time and by Degrees, and got firmly established at the Council of Trent; along with the rest of those monstrous Articles, triumphantly fettled there, and in that most corrupted of all the corrupted Courts upon Earth. But there remains a heavier Charge against this Saint Mediatorship. For-

BESIDES the vile Descent, and Novel Intrusion of

it, behold! the great unerring God rifes up in Judgment to condemn it. There is no proposition, in all the Sacred Pages, more clearly revealed, or laid down in more positive Terms, thanthat " there is one MEDIATOR between God and Man, the Man Christ Jesus," This evidently implies, that there is BUT one. For the Expreffion is the same concerning one Gob as one Mediator. This Scripture Passage alone is sufficient to throw down that huge COLOSSUS of Romifly Mediatorship, which has been raised up to the Virgin Mary. Reared up it has been God knows! though it be-" the baseles Fabrick of a Vision." For does our Saviour say ONE Word, to encourage or recommend it? Did his Apostles. among all their Directions concerning Prayer. give the leaft Hint of putting up Petitions for her Intercession? Certainly, if this Sort of Devotion had been a Christian Duty, they would never have been utterly filent about it. In all the Epiftles of the Apostles, her Name is never so much as once named, for all the endless Things that are faid of her by the Church of Rome. On the direct contrary, in fhort, if we confult the whole Bible. we shall find, that-all vain Imaginations in Matters of Religion-all Contrarieties to what God has revealed-all Will-worship, and-all Sorts of traditionary Impolitions are there utterly forbidden. Cartle, that there remains a heavier Charge

Saint-Mediatorship, then, may be justly called the Herefy of Herefies! Of all the Herefies, that have sprung up in the Church of Rome, this is one of of the rankeft! Of all those crying Sins, in that Communion, this is one of the loudes! Of all the false Doctrines of that false Church, this is one of the falfest! Of all the little Quibbles in Support of their Mass of Errors, the least can be faid for this! None but the weakest of Minds could invent it, and those too under the Power and Delufion of the Evil Spirit. In a Word, this Sin appears, upon an impartial View, to be " exceeding finful;"-- as it is Point-blank contrary to the Genius and Spirit of the Gospel-as it robs God of his Hanour, in supposing him to appoint a weak Mediator-as it dethrones Chrift from fitting on the Right-Hand of God, in the Capacity of Man's Interceffor! O good Heavens, extirpate and destroy this accurred Sin from off all the Earth! O thou God of all Truth, keep it out of the Hearts of all thy faithful Servants! O all ve Fellow-Christians, pray ardently for the Forgiveness, and Reformation of all those blinded, deluded, frantic Bigots, who have been led aftray the Saints in Horver, is to pay a proposed it otni rease to their Mentory by following web thinley

THE Turpitude of its Original—the Non-Antiquity of it—its direct Opposition to God's Word, are an aggregate of Objections so strong in the Disfavour of it, as may set every Christian's Heart against it. But—the Unphilosophicalness of it may not improperly be added to the rest. All Men in their Senses must allow, that particular Spirits are circumscribed, and confined to particular Places, at the same Instant of Time. Let us suppose that several Popish Nations (their Millions of H.

Profesiors inclusive) were opening their feveral Cales to the Virgin Mary, at the fame Juncture of Time; can they be fo stupid as to think, that she can possibly attend those various Petitions of those far-remote Votaries, and all at once? They may cry aloud, indeed, like the fortish Worshippers of Baal; but the Christian Idolaters will speed no better than the Heathen ones did; who found at last, that, for all their Vociferations, "there was neither Voice (in Return) nor any to answer, nor any that regarded." It is the fole Prerogative of the SUPREME Being to be omnipresent and omniscient; And, as " be will not give his Glory to another, nor his Praise to graven Images;" fo it is the highest Point of arregant Presumption to expect, that he will communicate that incommunicable Attribute to any glorified Spirit of all the heavenly Hoft, or even to the loftieft CHERU-BIM or SERAPHIM. does and Refore quan or all those blinded do-

AFTER all, the utmost Honour that is due to the Saints in Heaven, is to pay a profound Reverence to their Memory, by following such shining Examples of Piety and Virtue. This will be acceptable to the Father of Spirits, and cause universal Joy among all the heavenly Host of Angels; And, if we take Care to write after such fair Copies, and form our Conduct after the Model of their renowned Lives, we shall, at last, be Partakers with them in their Glory.

BUT, "let no Man beguile you of your Reward in a woluntary Humility, and worshiping of Angels."
Religentem esse opportet religiosum nefas.

lescontion, Simpared Operations, Saund-Sighted.

SACREDOUTCRY

pro-Chechighous, Latemanny, Roberturian, Mystery, I stranc-telling, E.H.Try, T.P. M. I. A. D. A. IVender-work.

BELIEF IN WITCHERAFT.

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by a certain direct chiral France, fir ikes Mulions of Poople with IIV me, Td Dr. & whole mad

Carminibus CIRCE socios mutavit ULVSSEI. VIRGI.
Deme veneficiis carminibusque sidem.

OVID.

Nation (O Ergited') into a Shudder.

A DEDICATION

As Socrates said he was a Native of the Universe, so the Author, as such, begs Leave to present the first Part, of the following Essay, to the Patronism and Protection of—all Circeans, Canidians, Medeans, existing among Christians, who can read it, if they please, or hear it read, if they can: Whether they be native or foreign—of the torrid, frigid, or temperate Zone; nominal, or real Professors; of high, or low Life; Young, or Old; Male, or Female; Learned, or Unlearned; Serious or Jocular; that are Hag-ridden with the disquieting and gloomy Notions of—H2

Divination, Necromancy, Augury, Oracular Skill, Incantation, Sympathetic Operations, Second-Sightednefs, Philtrifm, the Black-Art, Sooth-Saying, Prognostication, Palmistry, Astrology, Vaticination, Enchantment, Infatuation, Auruspicy, Sorcery, Fascination, Working with familiar Spirits, Fatidiction, Abracadaifm, Gymnofophoifm, Charms, Spells, Amulets, Horofcopic-Calculations, Talifmanry, Rosycrucian Mystery, Fortune-telling, Cabalry, Hocus-pocus, Wonder-working, Conjuration, Casting a Figure, Star-gazing, the Magic-Art, or (in plain English) what we call WITCHCRAFT; the very Mention of which Word, by a strange Affociation of Ideas, or else, by a certain Abracadabraic Virtue, strikes Millions of People with a Panic, and throws a whole mad Nation (O England!) into a Shudder.

Corminibut Cince focus muras in the THE faid Author, likewife, dedicates the fecond Part, to-all Antinomians, of what Denomination foever-Atheists, Theists, Bloods, Bucks, Rakes, Libertines, Latitudinarians, Infidels, and-all others of the like Stamp, who cannot, or will not fee the Reason, and Intention of the Divine Laws, enacted against all the vain Pretenders to Witchcraft: And he could wish to be fo impertinent, for once, as to recommend it to their attentive Perufal.

WITHOUT whose Request, this Essay is published, and offered to their Service, by their univerfal Well-wifher, and most obedient Servant.

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with the disquiring and gloomy Notions of-

Healter, Joseph, and Chiefsing World, in every

As the Love of Knowledge is the universal factor of the Luft for more than we should have is the universal Sin. For some than we should have is the universal Sin.

This particular Crime feems hereditary to the whole Species of the rational World, from their first Existence to the present Time. All will be tasting of the "forbidden Tree," (taking it allegorically it is true and full of the Sublime) feeing it is good. "for Food, and pleasant to the Eye, and a Tree to be desired to make one wise."

This is our Argument—And we will be putting forth our Hand, to indulge our Appetite with the unhappy Fruit of this "Tree of Knowledge," notwithstanding it stands fenced about, both by Interdiction and Commination.

The fatal Poison lies working in the Human Frame, and the Symptoms of it appear in nothing so visibly, as in the vain Presences, that Men make to the Art of Magic—an Art, that we are no Ways permitted to be Masters of, because, not at all suitable to our present State and Condition.

YET, the Pretext to this dark and myfical Science

Science has been common and notorious, in the Heathen, Jewish, and Christian World, in every European, Asiatic, African, and American Nation: And the huge Number of Appellations foregoing, or synonymous Terms, (let Etymologysts extract them from what Languages they please) may intimate and evince the Universality of it; and, under what a Variety of Forms, it has appeared in the World.

Ir looks, as if there was an innate, natural Hankering in the Human Mind, to controll the orderly Powers of Nature, fo as to produce Effects fupernatural, and to foretel Contingencies, &c. that lie locked up from Human Curiofity, and which Providence, for wife Reafons, will not permit to be feen be This arrogant, afpiring Naughtiness, of our Nature, seems to have descended from the first Parents of Mankind, in a continued Succession from Father to Son, down to the prefent Generation. How difcernible. alas! is the Air and Reatures of our Progenitors, in us their Children! One may properly call this an original Argument for the Credit of the Mofaic Account of the Fall. What is it, what is it not, that the vain, ambitious Nature of Man will not prompt him to undertake? No Boundsol nor Limits, will keep the buly reftless Creature within his own destined Province, or in the proper Sobere, circumscribed for his Activity In the

IT is not possible to form an exact Calculation of those numerous Sticklers for Witcher of in Christendom,

tendom, that profess themselves bound by the Christian Law. However, one may venture to affirm, upon the best Observation, that one Half, or two Thirds of all Christians (especially among the Vulgar) entertain strong Perfivations of its Reality. It is firange and lamentable to think, how Parents propagate idle Stories among their Children, about Witches, Fairies, Conjurors, and the like; and the Mischief spreads, by Communication, like the Plague, and even goes round from Generation Artful, and deligning Impoliors to Generation. take Advantage of these Delusions among the ignorant, and fet up for Conjurors; whilst a few of the Learned and Inquisitive justly explode the Credulity of the Vulgar, and maintain, that the Black Art is nothing else but mere Pretence and Juggle. Lon nort

IT is, certainly, of great and diffusive Benefit, to inform the Understanding of our Fellow-Creatures, and reduce them from those erroneous Apprehensions, that may be of Consequences fatal to their present and future Well-being. Such entirely is the Intent of the following Reflections. Doubtless, it is not only a warrantable, but a laudable Piece of Officiousness, intended for the Public, to make Truth appear confiftent with herfelf, and truly amiable, as fhe always is, when fet in a clear light, and a proper Point of But it is to be remarked, upon this Occasion, that there is no where to be found one fingle Effay, to vindicate the Propriety of God's Law against Witcheraft, among those innumerable

rable Pieces, that are extent in the World of Writings, upon those innumerable Subjects, which prefent themselves to the Imagination, and feem inexhaustible. On the very contrary, many Authors there have been, who, though fully perswaded of the Non-reality of the diabolic Art, have, at the same Time, flirted out their Wonder, how the Supreme Majesty could, at once be fo ferious and trifling, as to fet Himfelf to level his Laws against a No-existence. Whilst others, who have no hearty Regard for the Instruction of the Ignorant, give them up to their Delufions, and bid them farewel with an Air of Contempt, in the taunting, reprobate, antiquated, Mountebank-Barbarism-" Si populus vult decipi, decipiatur."

Ir there had been no Writers of Distinction, who had taken great Pains to defend the commonly-received Opinion of Witchraft; or if there had been none who had formed Objections to the Laws Divine against it, then the ensuing Observations, upon the Subject, might seem the most impertinent, and unseasonable Discourse in the World.

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The SUBJECT purfued.

Justum et tenacem propositi virum Non civium ardor prava jubentium, Non vultus instantis tyranni Mente quatit solida.

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HOR.

THOEVER goes about to reform the Errors of Mankind, that have long kept Possession through Prejudice; undertakes an Office, befet with Difficulties, and liable to Refent-"It bespeaks a Confidence of his own Superiority, which prompts him to fet up for a School-mafter, and infers a Charge of Corruption or Ignorance in his Pupils, out of which he affumes to whip them." As every Man has a good Conceit of his own Capacity, he thinks himself undervalued by Instruction, and is provoked by Correction. This may be seen to be the Case with any one, who endeavours to eradicate the deep-rooted Belief in Witchcraft. Vicious Errors, however, of fo malignant a Tendency, are not to be paffed by, without Animadversion.

THAT particular Species of Error, so universally received, and so stiffly defended, may naturally be divided into natural, artificial, and diabolical Magic. An experimental Inquisitor will exhibit aftonishing

aftonishing Performances, by knowing the fecret Virtues (occult Qualities as Aristotle calls them) of the feveral Bodies, whether folid or fluid, that he acts withal, and their natural Influences upon each other. Nothing strikes fo strongly upon our Senses, as that which causes Surprize; and Men naturally admire profoundly what they cannot apprehend, or are unable to account for. What furprizing Effects have been produced in Phylics, in Chymistry, in Electricity, and Magnetic Operations! When the rude Americans first heard the Roar of the European Cannon, they looked upon the Agents of so astonishing a Phenomenon, as no other than Gods, and their Instruments to be the Thunder of Heaven, or the awful Prodigies and Menaces of Nature. A Jugler (a Corruption of Joculator) will do wonderful Feats. by the bare Slight of Hand, or what is called Legerdemain; which to a dull, and guardless Eye, feem to exceed the utmost Efforts of Art. that, by Reason of People's Ignorance, or Deceptio Visus, the Operator of these Pranks has been considered as a Conjurer. Fix upon any Artist of an uncommon Management, and the Case is the fame. What jugling Tricks have been played with Glasses, Speaking-trumpets, Ventriloquies, Magic-lanthorns, &c. in the ignorant Parts of the World! When Writing came into Use, some People believed, that Paper and Letters were Spirits, which conveyed Men's Thoughts from one to another, by a mystical mute Intelligence.

In short, the Men of superior Attainments may

may find out a thousand Ways of acting, imperceptible to common Capacities. From hence perpetual Occasions have been taken by Impostors; and the credulous and unwary Vulgar have confidered the Operator, as acting by a Power more than Human. But, the Truth of the Matter is this: One might as well pretend to fcale Heaven with a Ladder of Mountains, to produce fuch a flupendous World as this, out of the fortuitous Concourse of Aristotelian Atoms, or to turn out a regular Treatife in Philosophy, Poetry, Law, Politics, Mathematics, Physics, Theology, by the Help of the vocabulary Frame in Swift's Lagado, as cause one Magic Effect by natural Means. The Rules that Nature acts by are invariable. and firmer than the Laws of the Medes and Perhans. She keeps on in one fleady, uninterrupted Course of Obedience to the immense Creator of all Things, and never varies or deviates from her destined Line, either to the Right-Hand or to the Left of their inner whiten

ARTIFICIAL Magic has no better a Foundation for Support, than the Natural. It is impossible (were it worth one's while) to lay down a particular Enumeration of those many Sorts of whimsical Tricks, that have been played, or those Artificers used, in the Exercise of the pretended Magic-Art. Different Nations (whilst antient Egypt was the Metropolis, or rather Mistress of the Witch World) have had their different Methods of acting, upon this Occasion; and particular Gym. nosophists have invented particular frantic Kinds

of Operations, just as their Humour or Inclination led them. They have laid aside these again, and taken up others, as they found Disappointment, or failed of Success (which was always the Case) upon their Experiments: Yet all of them concurred to go in Quest of the grand ARGA-NUM, as a Pack of Wrong Heads do now-a-days, in Search of the Longitude, or in attempting to square the Circle.—Heu Vatum ignara mentes for

And, indeed, if they will needs be building their Babels, "whose Top may reach unto Heaven," it is but reasonable, that they should meet with no other Fate, for their Pains, but Disappointment and Frustration.

Ladit in humanis divina potentia rebus.

Course of Obothence to a

Conjunation? An idle Story! Fit only for Utopia! Qua Molitio! Qua Ferramenta? Qui Vectes? Qua Machina? Qui ministri tanti sunt Operis?

Ir appears then, finally, that all the Pretences to either natural or artificial Witchcraft fiand upon fo feeble a Foundation, that they fink under the Weight of Argument; and, like the vain Queen's icy Palace, vanish and are dissolved at the Appearance of the Sunshine of Truth. But,

GANGRENED Wounds are ill to be healed! A ftrong inveterate Delusion, when once become epidemical, is not easily dislodged from its enchanted Castle. Like another Proteur, it turns itself

of being bound. The fly Defenders, of actual Witchcraft, are resolved to hold out to the last Extremity, and so fortify themselves in the strong Citadel of those Scripture Intimations of diabelical Magic. This is their last Shift, when beaten off all their other weak Holds of Arguments. They industriously pick out all those Passages of the Bible, that seem to favour their Cause, and produce them for their Justification.

THE Plea, made Use of, in the first Place, for their Defence, is the Account, given by Mofes, of the Feats done by the Egyptian Magicians. A certain Anticanidian Writer flyly paffes by this Paffage, without the least Notice, though a great Weight is laid upon it, by Men of the opposite Sentiments. In Order to underfland the true meaning of it, it must be obferved that at the Time, when thefe Trans. actions happened, Egypt, and most Nations of the Earth, were wholly over run with Idolatry, and Polytheifm. The Creation of the World was forgot, the Memory of the Deluge loft, and the Name of the one true God was had no more in Remembrance. That some Sense of Religion might be preserved, in the Midst of the universal Corruption, God was pleafed to fix upon the People

^{*} For want of confidering the Etymology of the Word, most People have a wrong Idea affixed to it. It only comes from the Greek Mayor, which fignifies only a wife Man in General: And what we translate Magician is no more in the Greek version of the Bible, than Paquanor, not an Inchanter, but Physician.

People of Ifrael, to be a Standard of true Worship. Here opened a Scene of alarming Events, to bring about this notable Design of his Providence. The great Difficulty was, how to get those People out of the Land of Egypt. The Kings had found their Account in the Revenues, drawn from that great Body of Men, during their long Subjection for the Space of four hundred and thirty Years, and the Tyrants would not part with fo many profitable Subjects. The Egyptians were too powerful a People to grapple with, and revolt the Subjects of Ifrael durst not. But revolt they must, or remain in continued Bondage. In this Dilemma-State, infinite Wisdom interposed for their Deliverance. For this purpose God fixed upon Moses (who was learned in all the Wisdom of the Egyptians, and Mighty in Word and Deed) and fends him with a Divine Commisfion, to fland before Pharoah, the King, to plead the Cause of the Israelites, and to work repeated Miracles for their Redemption; till, at last, the wife Men of Egypt confessed, that those supernatural Acts (being turned into national Plagues) were done by the Finger of Gon, and fo folicit the Monarch for a Departure of fuch a dangerous Set of People, with this striking Remonstrance-" knowest thou not yet, that Egypt is destroyed?"

THESE miraculous Operations answered the great Designs of Providence, struck that whole Nation of Idolaters with a deep Sense of the one true God, brought out the enslaved Jews by their Armies.

Armies, as well as gave them (for they wanted it) an ocular Demonstration of the Divine Commission of their Leader. But—this only by the Way.

HERE it is faid, in Defence of Witchcraft, that " the Magicians of Egypt did the fame with their Enchantments," as the Divine commissioned Moses had done. It is true, they mimicked three of his first supernatural Operations, but that might easily be done by Confederacy or Slight of Hand. Artful and ingenious Men there are and have been. in every populous place, and especially at all King's Courts, who have done as great or greater Works than these: And Egypt (we may remember) was the great Seat of Learning, and reforting Place of the ablest Philosophers of all Nations: So that what could be done, by the utmost Efforts of Artifice, might be expected to be done here. In Corroboration of this Suppolition, it may be taken Notice of from the Account of this Paffage, that though Pharoah employed these Magicians (as they are called) at the Beginning, he never fent for them afterwards to remove the Judgments, that were laid upon the Land; but, on the contrary, applied folemnly to Mofes and Aaron, that they would petition their God, upon this Occasion. Thus much alone is a strong presumptive Argument, that he had no Opinion of his own Artists, but began to think, that all their former Arts were nothing else but Sham and Imposture. cerder this extraord

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THE Witch of Endor (commonly so called) is next brought in, by the Advocates for diabdical Magic, in Support of their Doctrine, and puts an End to any Opposition of it, as they think. There is a Woman of Endor, fay the Servants of Saul to their Master, who hath a familiar Spirit. But this proves no more, than it was the common Report of the Country (and the fame Sort of Tales have been foread in all Nations) at that Time. Ay, but look upon her Transactions, fay those, by the Accounts given concerning her. Why-it is no unnatural Construction of her historical Character, to describe her as one, who carried on her Craft, by Confederacy. Why might not the cunning Woman manage Matters this Way (like Sidrophel in Hudibras) and fo artfully, as to raise the Fame of her having Dealings with a familiar Spirit. Be that as it may, it is evident, from the Narration, that Soul did actually apply to her, in the Extremity of his Diffress, and full of Distraction; and that something did appear in the Form of Samuel, upon the Hocus Poous Pranks of the Woman. Thus much, indeed, is plain from the authentic History. But, at the same Time, that single Gircumstance of her thrieking out (as it is natural to do in a great Fright) upon the Appearance of Samuel, may ferve alone, to convince as, that The expected no fuch Thing, as being confcious, that the had no Power to bring him up : And therefore, we may rather conclude, upon the whole, that God (who brings Good out of Evil) in pure Mercy to Saul might order the extraordinary

nary Transaction to happen; that he might, thereby, forewarn the chosen anointed of the Lord of his Danger, and drive him to Repentance, that he might not depart in his Sins: And it may strike us deep with awful and religious Impressions to consider, that God, who made all Things "in Number, Weight, and Measure," or by the extractional Rules of Proportion; so he times his providential Dispensations, by the same geometrical Plan, and as Occasions may require: And, adsordingly, he took the Opportunity of Sand's Distress, and this striking Scene, or Night piece of Solemnity and Horror, the more effectual to work the King's Conviction and Preparation for Death.

As to that Instance of King Manastelli, (which is brought in by the same Abettors) he justified what Pharaoh, and other superstitious Kingschad done before him. He observed Times, (ominous Days as was customary with the Pagans) and used Enchantments, and dealt with familiar Spirits and Witches in But no more tambe made of this, than that he (forgetting to just his Taushin Gone alone) had kept up a Parcel of Magic Pretenders in his Court, (his Janneses and Jambreses) who would not fail, to make a Handle of the King's Weaknes, and soothing his Vanity, in "propher sying Good concerning him continually." address

ALL the Cacodemonian Authors, then, have firetched their Argument further than it bears; and, by bending the Bow, have broken it. For,

it is considered here, that, among all these Instances of Instancion, there is never a Word mentioned, of any Interagency of the Evil Spirit, or other insernal Agent. So there is an End of all those frightful, and fabulous Stories of the deluded Antients; and which God knows! have been received all over Christendom, concerning those mischievous conjuration Tricks played, his several Nations of the World. And, after all the Noise that has been made about them, any Purson might have safely ventured himself among the most noted Gang of Thessalem Witches.

10 Que magicas artes Leque carmina norint,

and, provided they would have kept their Hands off, he might have fafely attended them into the most lonesome Wood, gone down with them into the most darksome Cavern let them have put on their uglieft Shapes, belched their most themendous Sighs, roared out the hideous Groans, firsined away their barbarous, difcordant Notes. muttered their broken, unintelligible Accerts. thundered their terrible Imprecations, contract ed their ofcular Mufcles into the most frightforne Grins, and franticked it about in the Devil's Circle (as their Cuftom was.) For all that, he would have come off that free, and more invulnerable than the Witch made Achiller Nave might have laughed at their wildest Efforts to At I the Cacodemonian Authors, ; this ditioned

firetched their Argument further than it bears; and, by mutalof grow biles broken in For, and, by mutalof grow biles on several solution.

WHILE we are thus reflecting upon the Weaknels of the foregoing Arguments, in Favour of Witeberoff, how can we but wonder at the Superfition and Folly of our Ancestors in the Reign of King James the First. Several of the ablest Men. bred to the Bar, and some eminent Divines, gravely harangued at Court, and made the warmest Remonstrances against old Women fucked by Devils in the Shape of Ram-cats. Upon which, it was enacted—that " fuch as fhall ufe Invocation, or Conjuration of any Evil Spirit, to any Intent; or shall confult, covenant with, employ, fee or reward any Evil Spirit, or take up any dead Person or Part thereof, to be used in Witcher aft, or have used any Art, whereby any Person may be killed, consumed, or lamed in his or her Body; they, together with their Accessaries, shall Suffer as Felons without Benefit of Clergy?

"Nonfense o'er Empires, and o'er States presides, Our Judgment, Councils, Laws, Religion guides; All Arts, and Sciences despotic rules, And Life itself's a Drama play'd by Fools."

Upon which Act, and Liberty of the Law, such Fury and Violence broke out; that whole Hecatombs of old Women (poor Creatures!) were facrificed by the Votaries of this deluded Phrensy. The succeeding Legislative Power, wisely interposed to stop the Mischief, in its Progress, and bound the mighty Polyphemus, that stalked through the Land, and spread universal Terror among all the Inhabitants.

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Tantum irreligio potuit suaderere malorum.

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Bur, when the Old Testament Authorities cannot fully answer the Purpose of the Advocates for Magic-Operations; they quit their Fairy-Ground, and make a Transition to those diabolical Possessions, mentioned in the NEW. Here. they think themselves secure from the most strenuous Antagonists, and triumph upon the Profect of their expected Success, as they can call up whole Legions in their Defence. The Author above-mentioned (Anticanidia) one would think, may have faved a Writer any further Trouble of a Reply upon this Head. He has made fhort Work with these possessed Wretches, by fpringing a Mine, and blowing them and their Fortress into the Air: Or, more properly in the Conjuror's Language, has laid them fast bound in the Red-Sea, by afferting politively the Non-existence of these Possessions. And he brings in Doctor Mead, as a Voucher for the Truth of what he fays; who maintains flatly, that those Possessions of the Demoniacs were no other (the Public is wonderfully obliged to him for the Discovery) than common Epileptic Fits, or convulfive Agitations, or-the LORD knows what! He is so candid as to apprize us in his Preface, that he was prompted to write his Piece through a Sally of Indignation: And a Reader, indeed, may believe him to have been in a Paffion to that Degree, as transported him out of his Reason, and threw his Brains into convulfive Agitations. It would be adviseable for him. never to take a Sally of scribling again, for the Sake of his own Credit, and for Fear of marring

a good Cause. Every Christian, certainly, has Reason enough to be in a Sally of Indignation against him, for introducing such a palpable and blashemous Falsity; especially, upon the retrospective Glance of the Eye upon the Doctor's Title Page, which he has fronted with a Couple of brazen Mottos out of Lucretius, and which would look impertinent for any Treatise, except—one to prove the Non-immortality of the Soul.

Place, and exist, upon great Occasions; but this DOUBTLESS, the Demoniac Poffessions, fo frequent upon the Scene of our Savour's Ministry, were permitted by God, partly as Punishments for Men's horrid Abuse of their Reason, in those idolatrous Polytheistical Ages, and for the monstrous Impurities of their Lives; but chiefly, for the Manifestation of the Messiah's Glory, and Divine Commission, in his visible Triumphs over all the Infernal Powers. " This was their Hour, and the Powers of Darkness." At this Time they exercifed the greatest Tyranny over the Minds and Bodies of diffressed Mortals. This tended eventually to the brighter Glorification of the Redeemer's Kingdom, and gave an ocular Demonstration to the World of the extreme Necesfity of his Coming. The wondering Multitudes faw, and acknowledged, that even the Devils were fubject to him: The Devils themselves were constrained to confess his Divine Authority, and that he was " Christ the Son of the living God: And. upon this complete Conquest, over the universal Enemy of Mankind, the great " Captain of our Salvation" proclaims the joyful News to the World

World—"I beheld Satan, as Lightning, fall

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These seem to be the providential Designs of God, in permitting Demoniac Possessions in the antichristian World: And to deny the Reality of them, by substituting other Names in their Stead, is unwarrantable and absurd to the highest Degree. But, though God suffered them to take Place, and exist, upon great Occasions; yet this can be made no substantial Argument for Conjuration or Witchcraft in modern Times. And, in short—not the sage Aquist, that noted Magician in Don Belianis of Greece, nor the samed Urganda, the Sorceres, his Wife, could make the least Handle in the whole Bible, to keep up the Credit of their Crast."

BESIDES, it would be well for the whole Tribe of Believers in magical Operations, to reflect feriously, that they not only argue without the Authority of Scripture, but against all the Reafon in the World, forthis very Reason: For-by representing the infernal Agent as an Instrument in any Kind of Witch-work, they do, in Effect, bring him openly upon the Stage, and as appearing in Person for Men's Conviction of his actual Existence; which would drive them to Repentance, the Thing that he hates. This would beto make Satan cast out Satan-to all against his own Interest-to be divided against himself-to rebel, with a Witness, against his own Kingdom: But it would be a Sin unpardonable to charge that

that arch Impostor with such a Folly, and detract from his real Character of being—a Lyer in wait to deceive. This one Reflection may silence all clamorous Pretences to Conjuration—for ever.

From all the foregoing Arguments against the common delusive Idea of Witchcrast, Truth emerges from Obscurity, Error is exposed, Superstition brow beaten, the Cheat detected, and the celebrated magical Oracle struck dumb (as Phiturch speaks of the antient one) "GREAT PAN IS DEAD."

But—though what has been faid, already, might be thought fufficient for the Purpose of the Subject; yet, wide-spread Errors, deep impressed upon the Mind by the fabulous Stories of numerous Writers, are not easily erazed. The Supporters of the magical Cause have another Argument in Store, which they pronounce unan-fewerable, and impregnable as the Shield of Achilles. For fay they if Witchcraft has no Existence, but in a deluded Imagination, "why did the Supreme Legislator forbid it as a Sin, and back it with the feverest Penalty? Is it not below the Majefly of Goo, to let himself solemnly, to fight a Shadow and condemn a Chimera?" This is their grand and final Argument, and demands a particular Answer in this Place. jest morning of the dolds Contemplation, and a

Now, in Order to prove any Law to be worthy of the Divine Legislator, it must be previously shown, that it is grounded upon the folid Basis

of eternal Reason and Truth. This is Testimonium that bears the Signatures and Impressions of its heavenly Original, and engages the hearty Approbation, and Submission of Mankind.

ALL the Laws of God, upon the whole, may be ranged into two Classes. Natural and Moral: The first intended, by the universal Moderator of the Universe, to curb blind material Nature from running into devious Irregularities; and the other, to restrain the moral Actions of free Agents from being unreasonable and vicious.

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Both these Kinds of Laws are exactly analogous; both ordained to one and the same determinate. End, to serve a consistent Scheme of Providence, in preserving the Beauty and Order of the moterial and rational World. They are mathematically suited to the Exigence of their Case by the all-wife. Controuler of Things; and, upon the unshaken Rock of eternal Reason they stand, producing the Broad-seal of Heaven to testify, that they are the Decrees of unerring Wisdom and perfect Rectitude.

Those Laws, that Nature acts by, are an Object worthy of the closest Contemplation, and a curious Employment of the Mind it is, to investigate the particular Reasons, why Providence has established such and fuch stated Rules to all the

the Works of Creation. Particular Instances are innumerable, and superfluous.

THE same may be said, analogically, of moral Actions, as is ascribed to natural Tendencies. Proper Prescriptions are ordered to bind material Nature to her good Behaviour: But, when we come to the World of Rationals, the Laws of Nature cease. The Rules, imposed for their Conduct, are of the moral Kind, fuited to the State of Free-agency: And the Observance of them is the chief Perfection and Happiness of every Human Creature. In their Intention and Tendency, they execute a particular Scheme of Providence, as being rightly adapted to the particular Necessities of Men. All the positive Laws of God, may, with the exactest Propriety and Justice, be faid, to presuppose, and provide against every Enormity, that brings Mischief and Ruin upon Mankind, either Public or Private, Temporal or Eternal: And, if they were as punctually obeyed, as they are as strictly enjoined, we should fee nothing but Beauty, Order, and Harmony, in the whole rational World.

It is both a pleasing and useful Employ, to contemplate, in what a proportionate Ratio, God has timed his Enactions to his Human Creatures. If we take a particular Survey of them, on the one Side, and the Wants of Humanity, on the other; we shall find them corresponding through the Course of several thousand Years. Divine Command multiplied, as

Man's Occasions multiplied, from the Creation to the Establishment of Christianity: And, it may corroborate our Faith in their Divinity, to consider them as rising gradually, as the vicious Errors and Customs of the World arrived to Strength and Maturity.

In the Infancy of the World, there was no Necessity for any general Directions concerning Man's Duty. It would have been needless, in that Novel-State, to have enjoined even the Worship of God. When the first Parents of Mankind awoke out of the Womb of Nothing into Existence, they beheld themselves, and the lovely Fabrick of the World about them; into what Raptures of Adoration must they unavoidably fall, to the glorious Author of all Things! They were the whole Stock of the Human Kind, and fole Inhabitants of the Earth; and, confequently, it would have been unworthy in God (who does nothing in vain) to have prescribed them their several Duties to Men. Some Command, however, feemed necessary to be laid upon them for the Trial of their Obedience; and fo they had one, fuited to the Purpose-" Of the Tree of Knowledge of Good and Evil, thou shalt not eat." This was all that was wanting at that Time; and, therefore, they had no other.

But, when Mankind had multiplied exceedingly, and formed large Societies, Vices multiplied with them; Vices unknown to former Ages, and Vices now grown polite and fashion-

able;

able; it became the infinite Wisdom of God, to interpose his Authority, to stop the Growth of the fatal Mischief; that, as biquity did abound, Laws might abound to restrain it.

THESE Observations may serve as a Key, to let us into the Reason of the Divine Law against Witchcraft. It is not fo easy a Matter, indeed, to to trace out the exact Time in which the monfrous Birth appeared. The first and earliest Accounts of it, however, we have in the Writings of Moses; which, upon a fair impartial Scrutiny of the nicest Chronologers, are allowed to be the oldest History in the World. The Egyptians out-stripped all other Nations in natural Refearches, and are famed for being the first, that attempted aftronomical Calculations. And, as the notive Vanity of the Mind, will grow rankelt in the richelt Soil: they were the first too, that pretended, to lay down Rules for horofcopic Calculations; for which Reafon, they were accounted as Fortunetellers: And, from them were the neighbouring Nations overspread with Pretenders to Magic.

Particularly, as the Ifraelites, by living so long in Egypt, had learned their Works; so they carried over the Red-Sea a secret Fondness for the Egyptian Divination. How prone to Evil is the Human Mind! How hard to extirpate the Prepossessions of early Education! Moses, their Leader and Lawgiver, (and that before their Eyes) had bassled the Magicians in their own Land. This striking Event might serve two L2 providential

dered to appear, then the Law role up to each

providential Purposes: First, to give a Check to the vain Dependence upon Magic; as it was nipping the Vice in the Bud, and crushing the venomous Cockatrice in the Egg; and, secondly, as it might strike the People's Minds with a reverential Esteem of their Commander. For all this, they still retained a secret Hankering after the Art, riveted by Prejudice. This gave Occasion to that first Command, that we meet with in the Bible, against Witcherass—" thou shalt not suffer a Witch to live."

AFTERWARDS, as all Evil is prolific, the Sin branched out under various Denominations; and, accordingly, more extensive Statutes were made against one that ufeth Divination an Observer of Times - an Enchanter - 2 Charmer a Necromancer-a Confulter with familiar Spiritsa Wizard. These different Appellations comprehended all the Pretenders to it, at that Time and Period of the Jewish Theocracy: And, as Almighty God does nothing in vain, it is observable, in general, that, whenever the Pretext to it dared to appear, then the Law rose up to curb it, until fuch Times as the Christian Mandate took hold of it, and bound the Offender under that dreadful Penalty of-Exclusion from the the Hagman about their to exercise

As Good and Evil are but two other Names for Happiness and Misery, all the Precautions have been taken, by the all-good God, to promote the one and suppress the other. This is evidently

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the Tendency of all Divine Revelation, or Communications from Heaven to Earth. All the Precepts, Probibitions, with their collatory Sanctions, contained in the Holy Bible, do aim invariably at one and the fame falutary End. Among the rest of these Articles, that Mandate against Witcheraft took place in its proper Season, as has been observed. And, to evince it to be a Sin of the sirst Magnitude, and, consequently, deserving of the Divine Animadversion, must be the whole Design of the following Resections.

In Purfuit of this Purpose, it is to be observed, that, though the Object be only visionary, a Phantaim, a Spectre of the Brain, and has no Existence but in the Imagination of Wrongheads; yet all Pretences to the Art of Magic (and this all that is forbidden by the Laws of Gob) are of Confequences mischievous to private Persons, and public Communities: And, for that Reason, (and good Reason too) are condemned as the worst of Villainies. In every Nation, there have been Numbers of cunning, stargazing, conjuring Fellows, (stone them) who have inveigled ignorant unwary People out of their Money, with the Lofs of their Time, by the Sham-pretence of being able-to find out stolen Goods-to bring up the Rogue that stole them—to foretel them whom they shall marry, with Abundance of such deluding Stuff, not worth mentioning. There have been others, of this predicting Cast, who have gone to higher Matters in their aftrological Calculations, and have been vain and wicked enough,

as to boast a Capacity of prognosticating the Nativities, Deaths, Fortunes, of great Personages, and even the Fates and Revolutions; of States and Empires; confidently alledging, all the while, that these Predictions are the Vox Stellarum. This Tribe of Deceivers spied the Advantage of others Weakness and Credulity, to impose upon them and to be well rewarded for their Pains. Witnels those famed Oracles of Antiquity, the piace Frauds of a Pagan deluded World, aggrandized by the fat Offerings of their Votaries. What a strange Scene of Infatuation, likewise, opens to our View, in the Accounts of Divining by the Intrails of Beafts, flain in Sacrifice! This Custom prevailed extensively, among the antient Heathens, and was one of those many Devices used to investigate Futurities. Here is a divining Artist at Work; folemnly playing at Bo-peep with dead Matter, to pry into the future Fortune of the living; as if the Intestines of Beasts were the Secretaries of Fate, and could tell Men, if they pleafed, what was a-coming out upon the World below. The Croud got amused, and the Fortuneteller his Fee. Mankind, God knows! have often been forrily abused by this Sort of Delusions. Will no Whippings bring them to their Senfes? Now and of book rales to bad as telds

Rectitude of the Divine Nature, to let his World go on at this wild Rate, "deceiving and being deceived;" fome vending Falsities, and others mad enough to buy them? But the great Question to be

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be considered, is this:—Can the Authors of fuch abominable Deceits be excused before a righteous and undeceived Judge? For, pray, is it no Sin to pick People's Pockets, or to rob them upon the Highway? The Conjurer's Fee is the only Thing aimed at, by his casting a Figure, as they call it: And this must be had, before he goes to Work: And, certainly, in good Casuistry, it is the same Thing, whether a Man takes a Purse fraudulently or violently, and he ought to smart for the one as well as the other.

BESIDES -- do not all Misperswasions of Witchcraft, in the literal Sense of the Word; so industriously propagated from fabulous Writings, about the Feats done by Magic, take off People's Trust and Dependence upon God, and give them low groveling Ideas of his Power and Superintendence? Do they not tend ultimately, to lead unhappy Wretches into the downright Principles of Zoroaster, King of the Bactrians, and Ringleader of the Perfian Magicians; who taught, (as he had received it from his Master, Appolloneus) that there were two opposite Principles or Gods; one the Cause of all the Good, the other the Cause of all the Evil in the Universe; and that there was a continual struggle between them: And what more mischievous or antichristian Tenet can there be than this? The Doctrine of two contrary Gods fets a fallen Angel in a State of Rivalship with the immense Creator and Governor of the Universe. Dan yours I had to all

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To prevent the like wicked Derogations from God's Honour and Immensity, was the Crime of Idolatry so strictly and so frequently forbidden. Diabolical Magic is nothing in Reality, though, for the Reasons above, it is condemned. An Idol is nothing in the World, says the Apostle, but, for all that, a Perswasion that it contains any celestial Virtues, as the Pagan Worshippers did, is abominable. It draws away Mankind from off those sublime and abstracted Sentiments of the Deity, which is the Foundation of all rational Religion, and true Worship.

IT is the Care and Business of all good Legi-Slatures, to preserve an exact Equilibrium in their Laws, to the Moral Actions of Men under their Authority; to watch over, and curb them by wholesome Restraints, whenever they find them shooting out into any tumultuous Disorder. The Romans were renowned for the Wisdom of their Laws, and the Regularity of their Execution: And, though they were fo superstitionsly turned, as to adopt all the Gods of the neighbouring Nations, and to build them a Pantheon; yet, when they found that the Feafts, held in Honour of those Gods, degenerated into mad Revels and Immoralities; they seasonably interposed their Authority to suppress them. The Bacchanelia, and Rites of Cybele, were celebrated with the highest Degrees of Drunkenness and Gluttony. The Saturnalia were not much less riotous: wherein, as Seneca complains, a Liberty was taken to the wildest Luxury and Uncleanness. The Lupercalia

Lupercalia were observed by naked Men; and those Fealts of Flora by Women in the same Situation. Upon which Account, all these Feftivals, &c. were prohibited by Order of the Roman Senate. But, had the Patres Conscripti overlooked these Enormities, where would have been the Wisdom of their Decrees? And shall we ascribe unto Gop such a Weakness, as would have been unpardonable in a Solon or Licurgus? "That be far from the Almighty, that he should pervert Judgment, and from the Lord, that he should commit Iniquity!" All his Laws are holy, just, and good; grounded upon the minutest Propriety and Reason of Things, and calculated with one continued View-of preferving Order and Decorum in the MORAL WORLD: That fo, Beauty and Harmony might reign below, as it does above, and his Will may be done upon Earth, as it is in Heaven.

FROM the above Reflections, may be feen, in the clearest Light, the particular Reason of the Divine Law against Witchcraft. Though like an Idol; it is nothing; yet all Pretention to it is something, and something worse than nothing, even big with Mischief and Wickedness. To prevent which, the SUPREME LEGISLATOR, whose all containing Mind comprehends every Case, and foresees all Contingences, condemns the diabolical Insatuation, and threatens it with the severest Instictions.—"The Wrath of God is revealed from Heaven against all UNRIGHTEOUSNESS and UNGODLINESS of Men.

FINALLY then, let the whole Tribe of Conjura. tion-Impostors, lay their Heads together, and form a Cabal, in Order to pick out, pervert, torture, and wreft, all those Passages of Sacred Writ, which they dream does Honour to their Cause: not one plain Scripture Evidence can they find to their Purpole. And, as to the scribling Venders of those ridiculous, childish, fabulous, romantic Stories about Witches, Wizards, Sylphs, Imps, and the like Non-entities; they may make Fools gape and stare, but do not look like folid rational Accounts, with the wifer Part of Mankind, who look upon themselves as folely under the Influence and Direction of that Mighty and Supreme Spirit, who governs the World. serving there and a late in the

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Ergo exercentur pænis, veterumque malorum Supplicia expendent. Alia panduntur inanes Suspensa ad ventos: Aliis sub gurgite vasto Infectum eluitur scelus, aut exuritur IGNI.

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We ded by non to celling and treaslen: inough founc THERE is no Cause so bad, but that something may be faid for it, fuch as it is. Men's Heads are very inventive to find out Sopbistical Quibbles, in order to justify their most egregious Follies, and to put the best Face upon them. But, as the Doctrine of Purgatory has the least to be faid for it, and that least nothing at all to the Purpose; to form a solemn and elaborate Refutation of it, may feem like fetting one's felf to fight a Shadow, and expose a Chimera. However that be, it may be averred with too much

much Truth, that there is no one Tenet more strenuously taught, or more universally received in the Church of Rome than that: And, for the Support of this Castle in the Air, the witty Fabricators of the Aerial (or rather insernal) Prison of departed Souls, have reasoned against Reason; used Reason against the Use of Reason; and shewed, at last, from very good Reason, that Reason was good for nothing in their Cause.

AND, if Reason be not for them, Scripture is against them; and yet, in Spite of both, they will offer to maintain it. Upon which Account they resemble those second sighted Enthusiasts in the Jewish Church, who pretended to "see vain Visions, and lying Divinations," albeit God had not spoken by them. Certainly vain Visions and lying Divinations are all their Doctrines about Purgatory, as may appear by a few plain Passages in the New Testament. It is not worth while to multiply Words upon so trisling an Occasion; though something must be added here, in Vindication of the condemnatory Sentence passed upon it, by the whole Body of true and well instructed Christians.

No one could be thought to stand in more need of a purgatorial Operation, than the noted Thief upon the Cross: And yet, upon the very Day of his Execution, he was to ascend (without touching at any intermediate Place) into Paradise. He had a plain Promise, he had a positive Promise,

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he had an indisputable Promise, that he should thither ascend. It was not a Promise made by Man who may deceive us; but, (mind this well) it was a Promise of the great MESSIAH, the SAVIOUR of the World, the eternal SON of GOD: whose Will is Fate, and his Word firmer than the Foundations of the Universe. O ye romancing Romanists, if ever you have read the Scriptures, you cannot but have feen this plain Evidence of the unpurgatorian Plan, laid in the Breaft of the Almighty: And, if you have not read thus much-" there remaineth no Cloak for your Sin." Read again, and you will find, that

Upon the Death of the rich Man and Lazarus (a striking Representation from the Mouth of Christ himself) the one " lift up his Eyes in Hell," and the other was " received by the Angels into Abraham's Bosom." There cannot be a plainer and apter Contrast of the opposite Fates of two Persons, that commenced immediately after their Diffolution, if it was and or descriped a se il Christians, For the Model of Perguina was

To the Overthrow likewife of the fiery Luftrations, taught by, and admitted into the Roman Church, St. Paul fays-I have fought a good Fight, I have finished my Course, I have kept the Faith, benceforth there is laid up for me a Crown of Righteoufness: And again-I have a Defire to depart, and to be with Christ. Not one Word of Purgatory in any of these Scripture Passages, but a direct Declaration against it, in them all! And book about die! and following

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Upon the whole then, it is furprizing, it is flocking to think, how any Man, or Body of Men. can take into their Greed fuch an Utopian Fallity! Certainly it is to be feared, that " Gop has fent them firong Delufions, (as he has threatened to do upon Men's Abuse of their Liberty)-that they Should believe a LYE." Good Gon! Does Reason declare for this Doctrine? She will in no wife answer their Purpose! Does the Word of God interpose to confirm it? Quite the contrary! Did the Apostles receive of Christ to divulge it to the World by Way of Tradition? This cannot be faid with the least Shadow of Truth! Did their immediate Followers, or antient Christians believe, and fay any Thing about it? No fuch Thing! What Foundation then have they for it? Why none at all! So there is an End of the whole Matter, all at once: And it appears at last, to be nothing else, but a mere Spectre and Chimera, that has no Existence, but in the crazy Imagination of bigoted wrongheaded Enthuliafts. It is a Reproach to Humanity, it is a Shame to Christianity: For the Model of Purgatory was taken from the Heathen-Theology, as is evident from Virgil's Account of the fiery Purgation of Ghosts in the infernal Regions. Plato begun the Fable, (as appears from his Republican Tract, and his other Phadonian) and the Latin Poet took it up, and transmitted it to the Roman Church: And, indeed, there is a great Similarity between Popery and Paganism, in several Articles of their Faith. Much good may their boafted-of Antiquity do them!

It cannot be denied however, in short, this Article of Purgatory had its Birth in the illiterate Ages of Ignorance and Superstition. This alone (exclusive of the preceding Arguments) is enough to condemn it without Hesitation.

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SECT. IX.

Neque enim ita generati fumus a natura, ut ad ludum et jocum facti esse videamur, sed ad severitatem potius, et quædam studia graviora atque majora.

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NOTWITHSTANDING that Abundance of Pretenders to Knowledge, it is the universal Suffrage of the most penetrating Philosophers—that "Truth lies so deep in a Well, that it is the hardest Thing to fetch her from the Bottom." Great and complicated must the Apparatus be, to disincumber the Way to, and surmount the Obstacles, that surround and envelop the sacred Treasure! So it is decreed to be ("whatever is is right") in order to stimulate the Human Endeavours after Investigation, and to caution us, not to take up an Opinion at Random, but to use

the utmost Deliberation, before it be admitted and settled in the Mind.

In the Front of these Impediments, comes in to be considered—Prejudice of Education. This is a Byass to Error, that hangs heavier or lighter upon the human Mind, in their Pursuits and Researches after Truth; and which one Half, or two Thirds of Mankind, never get clear of while they live. Credulity, and implicit Belief, have made a World of Wrong-Heads, and keep them so: And there are but poor Hopes of informing a Man, who has been taught to be an Ignoramus.

NEXT to wrong imbibed Notions, or false Preconceptions, may properly be ranked—native Incapacity in the Faculties, so confused, beclouded, and hoodwinked in numerous People, that there remains no possibility of comparing the Attributes to the Subject under their Intuition. This seems to be the most common, and the most inextricable Difficulty, that perplexes their Speculations; and intercepts sufficient Discoveries, and for this Reason, goes by the Name of—invincible Ignorance.

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A further Obstruction, in the Pursuit of Enquiry, may be called a vincible one, though very predominent in the Human Frame; and that is—
Indolence, Sloth, or Love of Ease. A Person of this supine and sluggish Disposition sleeps on,

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drowned in lethargic Dulness, and tamely gives up all Thoughts of better information.

To all these impediments, that harrass a Speculator, we may add those in the Objects of Enquiry; such as—their mysterious and inscrutible Nature—all improper Positions, or Points of View, or—the too great Distance from the intuitive Faculty.

ONE or more of these fatal Bars, guards the Way to most Branches of knowledge, and, like the flaming Sword, forbids Entrance into this Paradife of Pleasure. As to the Works of Creation, they are fo involved in Secrecy and Obfcurity, that they may be given up as past all Hopes of Human Comprehension. And, as to those Objects, that lie within the Reach of our Ken, before any Person can be qualified for the Refearch, he must divest himself-of all prejudicate Conceptions-all negative Privations of Action, and-have the Object in a right Attitude for Contemplation, in Order to form a right Judgmentof the Matter. These Preparatives seem to be the Pythagorean or Platonic Kasaerun, or Method of Purgation for the Soul, fo often mentioned by the Antients. Be that as it may, after all these Refinements, and deliberate Precautions, the ablest Enquirer may suspect his own Judgment of Things, and be diffident of his own Apprehensions, in his Search after Truth.

As Man is thus circumstanced, and bewildered in

in the Mazes of Uncertainty, it pleased the God of Truth, to interpose for our Direction, in the most important and interesting Concerns, those Concerns of our immortal Souls. The benevolent and compassionate Father of Mankind, could not suffer all the rational World to be over run with gross Misconceptions, and visionary Projects, in the Business of Religion, as the old Pagan World was at the Time of the Divine Interposition: And, therefore, he gave his Human Greatures a complete System of Instructions, for the Regulation of their Sentiments in every Article. And, by this divine Rule, or unerring Standard, we are to abide at our Peril, and neither add thereto nor diminish from it.

Bur, every contemplative Man may reflect, with heart-felt Concern, upon the prefent Deviations from those Heaven dictated Articles of Faith. To fuch wild Enormities are they grown, as to become Matter of Aftonishment and Grief at the fame Time. Strange it is, that reasonable Beings should be so resolvedly bent, to counteract the benign Schemes of Heaven for their Salvation! Some of these excentric Wanderings, out of the right Line, have been dragged out to View; and there is another, that may properly fall in here to be confidered, which is alike a Shame to Human Nature, and a Differace to the Professors of Christianity! It is, however, too univerfally prevalent, as well as the many other Misperswasions; and that is - a groundless Belief in the great Merit of a Monastic Life, though Ignorance. N 2 militating

militating both to the Dictates of Reason and Revelation.

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So exorbitant is the Infatuation, in this Particular, among those of the Romish Church, that none but sequestered Persons, and fantastical Enthusiasts, are esteemed-" the righteous," and are supposed to know more of the other World, in Proportion as they know little of this: And fo ftrong is the Prepoffession in Favour of Recluses, that People of found Knowledge in Divinity, who venture to lay their Error before them, are branded with the odious Names of Infidels and Heretics: Nay, the most amiable moral Actions, without the Belief of certain fashionable Fooleries. are accounted no other than-" fplendida peccata," and the finest Endowments of Mind often spoken of with contempt. " And, indeed, none are thought fit for Heaven, but fuch as no Man of common Sense would care to keep Company with upon Earth." Acting according to the Dictates of folid Reason, and the awful Precepts of the Gofpel, is of little or no Value with the People of this Caft. Who to mailed using dods for

In Confequence of this ruling Misperswasson, People of all Ranks and Degrees, of both Sexes, and all Ages, abandon the World, and every Sort of lawful Business, to take up their Quarters in Monasteries and Nunneries. This is a Fact, so well known, as to need no Evidence to confirm it: And it is equally certain, that most of these Institutions had their Birth in the Ages of groffest Ignorance,

Ignorance, and Superstition. This vile Original might be fufficient, in all wife Governments, to reprobate, and suppress them without Hesitation: And it might raife the Wonder of any fenfible Christian, how it could ever enter into the Heads of the People at first, to think of a Plan of Life fo far out of the common Road : And it is a greater Wonder yet, that it should not be difcontinued in these enlightened Ages! Motives of Piety and Religion are falfely pleaded, by bigoted Parents, to fend away their Children, from under their own Care, and Government, to be facrificed to the Whims of deluded Superior. But, what will not a blind Zeal drive Men to! It is headfrong, it is brutish, " it is not according to Knowledge." It fanctifies the vileft Enormities, under the Name of Religion, and authorizes the most unnatural Crimes, with a Pretence of maintaining the Caufe of God. It befots, and infatuates the Human Mind; and could induce the frantic Worshippers of Baal, to force their children to pass through the Fire to the God Moloch. In like Manner, it feduces Christian Parents to devote their Offspring to a Life of Superfitious Folly, and Madness. Certainly, before Men can arrive to this Height of Phrenfy; they must both have lost their Senses and burnt their Bible! o For and oldillater of the amount of from alblicernity, and expraishy declared-" that

of God, in fending Mankind into the World, which was—to exercise them with Hardships

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and Difficulties for the Trial of their Virtues. And "who art thou, O Man! that replieft against Goo?" Shall the Thing formed fay unto him that formed it, " why halt thou made me thus?" When laborious Employments are the common Lot of Mankind, by the Laws and Orders of Heaven, what Excuse, what Reply can be framed for abloanding from the World and hiding ourfelves from all its appendent Troubles ? Is not this openly rebelling against the Author of our Being, and deferting the Post, that he has ordered us to occupy? Is it not making the World quite another Thing to what he has made it. and Gop another Sort of Being than what he is. and ourselves other Creatures than what we are? It is plain, beyond Dispute, that for Men to tuen Solitaries or Reclufes, is diametrically thwarting the Schemes of the Maker and Governor of the Universe, and acting in a barefaced Contrariety to the Calling that belongs to Man, in the Con-Birution and Appointment of the World and add children to pale the et ale Tre to the Cour

Proper must not vainly think of going to Heaven on a fled of Down, whilst others go thither upon one of Thoms. This is the common Cant of the Convents; and it is a setting up the presumptuous Wit of Man against the Judgment of the infallible Goo, who has decreed from all Eternity, and expressly declared—" that we must, through much Tribulation, enter into the Kingdom of Heaven:" And, for all the finest, and most plausible Things, that can be said upon the Superexcellency of a recluse Life, the most certain

certain Way to Heaven is through Thorns and Briers, as their Language is, by a Man's doing his Duty " in that State of Life, to which it bath pleafed Goo to call him." For my Part, fays a great Writer, when I fee a Man boldly forcing his Way through this World of Troubles, refolutely outfacing every Difficulty, and Readily going on in the Duties of his Station, and glorioully quitting his Charge through Poverty and Diftrefs; fuch a one I look upon to be the Delight of Men, the Joy of Angels, and the beloved of GoD; inafmuch as he lives like a Man, behaves himfelf like a reasonable Creature, and stands to the Post that God has fixed him in. So fure as there is a God, just and good, adds he, shall this Man be rewarded at last, as a faithful Servant to his heavenly Master.

Monastic Life. It not only clashes with Gon's Design in sending Men hither, for a State of Probation; but with the Duties and Offices owing to Human Societies. These are various, and binding, upon every social Creature. As Man, of all Creatures, is the least qualified to live alone, Bodies of People combine together, by tacit or open Compact, for the mutual Good and Preservation of the whole Community. But this common Support cannot properly be kept up, without every Member's contributing his proportionate Share, to promote the Interest and Happiness of the Public. Now, if some Individuals separate and disjoint themselves, by a rectuse Life,

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from the Body Politic, to which they belong, they then flatly deny all Concern for the good of others, turn their Backs upon the proper Charge, and act like the foolish Ostrich, that abandons her Ossspring, and slies away into the Desart. Of all the various Characters, and Descriptions of Men in a State, these are the most idle Drones, or useless Burdens of the Earth, and deserve to be banished from all Human Society, into some remote Corner of the World——barren and good for nothing like themselves.

In short, here it may be laid down for a Maxim. or undoubted Truth-that nothing can be right, which, if univerfally put in Practice, would inevitably bring Mischief and Ruin, upon private Perfons, or public Bodies of Men. Such a Procedure would neither be reconcilable to the Divine Laws, nor found Policy. Let it be supposed for once, that, in some Popish State, every Body should take the Whim of shutting themselves up in Cloysters, (and one has a Right to do it as well as another) what would become of the Society? What a wretched, forlorn, and abandoned Collection of People would they be! Poverty and Diffress. in their most hideous Shapes, would foon bring them to their Senses, and convince them feelingly, that they were utterly wrong in their Sentiments, and that their Plan of Life, which they had adopted, was very far from being confiftent with Man's Duty and Happiness.

THIRDLY again, it is not only repugnant to the

Nature of that Station, which every Human Creature holds amongst Men; but to the bounden Duty that he owes to himself, taught in the most legible Characters, and strongly dictated by the primary Law of Self-preservation. As Mankind stand obliged, by this Law, to preserve their Life to the utmost Span; so are they to take all proper Methods, to promote the Health of the Body: And it must be acknowledged, that there is no other effectual Way of doing this, but taking those due Exercises, for which they are so nobly adapted by the Author of their Frame. It is universally acknowledged, by the ablest Masters in Physics, that an active State of Life gives a regular and falutary Fermentation to the Blood and Juices, and puts the animal Spirits into the most natural Agitations: Whereas Idleness and Inaction, occasions a torpid Stagnation of all the corporeal Fluids, renders the whole Fabrick fick and weakly, brings on Fevers and Confumptions, and all that black Train of Diforders, that shorten the Days of Man: So that all those Hermits, Monks, and Nuns, who that themselves up in Caves, and folitary Walls, may be faid, in some Degree, to be guilty of Suicide. Upon the bare Principle of Self-prefervation then—the Monastic Scheme must be wrong.

But, a more bitter Accusation may be lodged against it. For it is a direct Violation of that sirst and leading Command of all the Commands given to Man—" Increase, and multiply, and replenish the Earth." The divine Order, we see,

runs for the Encouragement of Population : the Popish Orders for Solitaries and Celibiates, tend manifestly to Depopulation. The Number of Recluses, in the Romish Church, is a great Oceation of the Scarcity of Inhabitants in the State Many, of both Sexes there, withdraw themselves from common Societies, and devote themselves to perpetual Celibacy, which is looked upon, by the deluded Bigots, as—" the Virtue of Virtues." But, it is a Mystery of Mysteries, how that can be a Virtue, which is productive of Nothing. Contraries beget Contraries, it is true, but Nonentities cannot (but by all-mighty Agency) bring forth Existences. These People do sadly contradict themselves, when they say—" Marriage is holy," and that Celibacy, which is the Opposite, is holy. The Number of those People, taking up with a fingle Life, is prodigious. In the King-dom of France alone, are fifteen thousand Monafteries and Convents, as appears upon authentic Accounts. Men and Women, thus pent up in Solitude, are loft to the State, and do actually conduce to thin Countries of their Inhabitants, without rendering them any Service, which might be done much better by remaining in the World. This miftaken Esteem for Continence has been the Loss of more People, than have ever been destroyed by Plague, or the most bloody Wars. "In every religious House (as they are called) may be feen an endless Family, where nobody is born. The Recepacles of all Comers, are perpetually open, like fo many Graves, wherein future Generations are buried alive. In Protestant Countries

Countries, every Body enjoys the Right of Propagation, which the universal Lord has granted to Man, ever fince the first Creation. It appears evident from this, that the Religion of Prolestants gives them a great Advantage over those of the Romanists, in the Article of Population."

And it has been observed, in some mixed Countries, that the Resormists increase faster than the other; and consequently, must grow rich and powerful, whilst the latter become poorer and weaker: And, upon this Account, it might not be amiss to say, that, in the natural Course of Things, Popery at last must come to nothing. Celibacy carries certain Death with it, wheresoever it goes, and, like a bursting Bomb, destroys itself and all around it: So likewise,

As a Monastic Life interferes with that primary Command of Gop to MAN; fo it is repugnant to the Nature of those Rules laid down in the Gospel. for his Conduct. Whoever would go upon fafe Ground, and order his Behaviour right, must confirm his Sentiments (the primum mabile of his Actions) to the Scheme, the Genius, or Spirit of Christianity, and his Manner of Life to the Example of Christ and his Apostles. At the same Time, that the Gospel Laws are very exact, in requiring great Purity of Heart and Life, they are no less fo, in commanding Mankind-to be content in the feveral Allotments of Providenceto provide for their Families—to be industrious in Bufiness, and-to withftand all Difficulties and Temptations of the World, the Flesh, and the

Devil. This is the proper Occupation, the Office, the Work, the Talk, of every Christian, and of both Sexes: And it is a Service too, that demands no less Time than our whole Lives, no less Application than our whole Strength. Now, when all this is to be done in the Christian Course. what Plea of Justification can be devised or framed by any Man, to defert his Post like a Coward or Rebel, and to fneak away into an Hermetical Cell, or a Convent. He that takes a View of the active Nature of the Christian Calling, together with the Behaviour of idle Recluses-(but up from the Rest of their Species-spending their whole Time in a torpid Indolence or Slothexempt from the common Sufferings, and Hardships of Life-situate out of the Reach of providentially allotted Temptations; he that takes this Sort of a Survey, can never think them a Set of true Disciples, but rather a Nest of the basest Traitors and Renegadoes.

LET not vain Enthusiasts then imagine, that their religious and worldly Assairs are at Variance, like God and the Pope. There is no Occasion to turn their Backs upon Human Society, when they come to devote themselves to a religious Life, nor to abandon all the Satisfactions of this World, as soon as they become Candidates for the other. The Christian Religion was never intended, by benevolent Heaven, to drive Men into Desarts or Monasteries, but to show them how to qualify themselves for both Worlds. It was not calculated to draw them off from their Industry

or Occupations, but rather to make them provident for themselves and Dependents, out of Regard to Duty, and from a Principle of Conscience. God never framed the Human Tongue for the fulky Silence of a Hermit's Cave, nor our Reason to lie dead in Solitude. A Christian needs neither to fling up his Estate, nor forswear Company, nor, like old Timon, disband from his Fraternity. He may enjoy the Benefits of a Paternal Inheritance here, and the Reversion of a future one hereafter. The Merchant may manage his commercial Affairs, without neglecting to negociate those of his Soul. The Parent may provide for the comfortable Sublistence of his Offspring, and not forfeit his Title to a heavenly Treasure. In fine, Christianity has no Design to extirpate the Human Passions, but to keep them from being excessive, and Ruinous to our Happiness: And so far is it from debarring its Professors from any valuable Interest, or withholding any folid Pleasure, that it highly improves, and advances any rational Satisfaction.

As to the examplary Behaviour of the great Teacher, come from God, it teaches us, during his whole Abode upon Earth—that a Life of Privacy and Retirement, is not Man's Business in this World. He was, upon all proper Occasions, conversant on some public Scene of Action, and wholly devoted to the Good of Mankind. He did not shut himself up from the Intercourse and Correspondence of Men, or pick out a few select Friends for Conversation, but "went about doing

doing Good," even all the Good he could, both to the Bodies and Souls of Men, and made this the constant Employment of his Life. I ever taught, says he, in the Temple, and in the Synagogue, whither the Jews always resort, and in secret have I said nothing: He did not draw his Hearers into Corners, nor order them into Cloysters: but acted fairly upon the open Theatre of the World. Open-heartedness, Plain-dealing, and Ingenuity of Speech, was the distinguishing Characteristics of the Messiah's Conduct: And they who herd together for separate Meetings, and take a contrary Course to their Divine Master, do in Essect dissour him for their Guide, and hardly deserve the Name of his Disciples.

Honesta, bonis viris, non occulta petuntur.

AND the Apostles, in like Manner, did not make it a Custom to forsake the World, and take the Vow never to return to it again. On the very contrary, they were ever ready to appear in Public, and laid out their utmost Endeavours to confront a World of barbarous and superstitious People, and to bring them over to the Obedience of the Divine Laws. In the Execution of this great Undertaking, they fet out from Jerusalem, and travelled to the remote Corners of the Earth; preaching the Gospel, both to the Jews and Gentiles. Persecutions and Distresses, of all Kinds. attended them, wherefoever they came: But no Racks nor Tortures, could withhold them from carrying on their Defign. By the Dint of Courage MILLON,

Courage and Resolution, they made their Way through every Difficulty, and outbraved all Opposition, till, at last, the Sound of the Golpel reached as far as the Plantations of Men. Kings and Queens became Nursing fathers and Nursingmothers to the Cause of Christianity; and their Councils, their Camps, their Corporations, their Courts of Judicature, &c. were full of Christians. What an Antithesis, what a Contrast, is the Life of the cloistered Monks and of the Apostles! Not the least Shadow of Resemblance between them! Light and Darkness, Bitter and Sweet are not greater Contrarieties! And—contraria juxta see posita magis elucescunt.

Subtile Differtations, without End, and finefpun Encomias, have been lavished upon every Sort of the Romish Separatists; but it happens very unluckily for them, that all the Arguments, against their Manner of Life, must stand their Ground, and remain unanswered: Nor is the Matter mended, if they plead Antiquity in Defence of their Cause. It appears, from the best Ecclesiaftical History, that, in the first four hundred Years after Christ, neither Monastery or Nunnery took Place; and that St. Augustine was the first, who took it into his Head to fet on Foot fuch Foundations: So that, finally, not the most refined Jesuitical Sophistry, not the most sublimated Cafuiftry of the whole Roman Hierarchy, can fupport their Cause, or justify their Antichristian Choice of a Monastic Life. All that they have to fay against the Christian Liberty, taken by Protestants.

Protestants, are no more than painted Fires, that may frighten weak Minds, but cannot hurt them; or so many brute fulmina, that make a Noise indeed, but carry no Bolt.

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Per Solis radios, Tarpeiaque fulmina jurat;
Et MARTIS frameam, et CIRRHEI spicula Vatis,
Per calamos Venetricis, pharetramque Puella,
Perque tuum, pater EGEI NEPTUNE, tridentum:
Addit et HERCULEOS arcus, hastamque MINERVE,
Quicquid habent telorum armamentaria cali. Juv.

A S the Material World has a natural Tendency to relapse into its original Chaotic Disorder, unless kept in by the all-conducting Hand Divine, so the Moral World would soon slide into the wildest Irregularities in Thought, Word, or Deed, without the influencing Aid of Religion. It is this, which is designed by Heaven, to regulate all the Motions of the Human Microcosm. The foregoing Reslections were intended to set forth some capital Instances of erroneous Sentiments, that have got Footing in Christendom, in open Designee

Defiance of the facred Curb: And there is preffing Occasion, God knows! to look a little further, and examine those more mischievous Vices of the Tongue, that are grown fashionable to Excess, and call for the most frenuous Outcry against them. Among the many of this Tribe, that of vain Swearing may properly be let in the Front, and demands all the Force of Argument to condemn it. for had them to take from

As Human Nature is brutish, and prone to Evil, the feveral Nations of the Earth have invented their different Oaths, as they have had their dif-The Greeks were the most referent Coins. nowned Nation of all the Antients, and they used to fwear wantonly—by their God—by the Lives of their Children—by their own Heads, and by the Head of any one, with whom they conversed. Socrates was a Person of an extraordinary Character among them; and yet, a Habit of Swearing appears in all his Conferences with his Pupils. Some frivelous Appeal to the Deity is brought in, by Xenophon, almost in every Difcourse of his: And, if so polite a Writer had no more Solemnity in his Expressions, how little Regard, may we suppose, was paid to an Oath by the common People!

From a natural Proneness to Imitation, the Latins followed these great Examples: Infomuch, that they fwore by any Thing which they efteemed facred, as appears from the Motto at the Head -nu ne dady asimadi. I blive sati ile saka er si

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of this Paper, expressed by a Satirical Poet of their own. And,—

As all vicious Customs spread by Contagion, like the Plague; the Jews, who run into all the Abominations of the neighbouring Nations, soon learned the bellish Nack of Swearing: And though they had a Divine Law, which expressly forbad them to take God's Name in vain; yet, they did not scruple to swear—by the Head, as the Heathens did—by the Temple—by the Altar—by Heaven, as we find it laid to their Charge: And as the Commonness of any Thing takes off from the Wonder of it; so Swearing was grown so customary among both Jews and Gentiles, (which made up all the World) as to destroy that reverential Solemnity, due to an Oath in Judicial Matters. This ruined the Peace and good Order of Civil Establishments, by lessening Men's Notion of the Guilt of Perjury.

THE great Teacher come from God, and the universal authoritative Lawgiver came to reform all the Errors and Vices that had overspread the Face of the Earth. Among the Rest of those wide extended Abominations, he severely forbad the Use of vain Swearing; and his Apostle, St. James, followed his Master's Example, to suppress it in all Christian Communities.

Bur Christians, alas! are not to be overawed by Gospel Restraints. The Tongue seems let loose to take all the wild Liberties, that an ungoverned

governed Heart can fling it into, and Swearing is the most common and modish of all these excursive Rambles. In this Sort of Diabolic Language, People write after the Copy of the antient Jews and Gentiles, if not outdo the Original. The Sacredness of the Name of Goo is worn out, and forgot, together with the Nature of their Holy Profession. Parents, by Example (that forcible Instructor) teach their Children to fwear, Masters their Servants, one Generation another; and so the Mischief goes round, and is become univerfal. If you would not hear it, you must needs go out of the World, or fly to the utmost Part of the Earth, and remain in the Wilderness, or lose your Hearing, or-God must firike them dumb. Such a Number of Oaths are ranted out every Day, in any one Christian Nation, as are not to be told; though, as a certain Writer speaks, a Man (like that Inhabitant in Mahomet's Paradife) had feventy thousand Heads, and to every Head, seventy thousand Mouths, and, to every Mouth, seventy thousand Tongues.

STRANGE indeed it is, that Christians, who are forbidden to fwear at all, should be so wantonly wicked as to fwear so often! It seems as if the Breach of the Command was their principal Design, and Disobedience to God their only Diversion. But so it is, that, by an unnatural Metamorphosy, they turn the Dwellings of Men into the Habitations of Devils, and the Language of the Living into the Dialect of the Damned.

As this hellish Vice seems triumphant, it is the indispensible Duty of those who have the Charge of correcting every Moral Enormity, to collect all the Arguments that can be devised, and offer them to the Consideration of the Offenders: And when Sin does abound, Zeal, to suppress it, should abound in Proportion. Let it here be observed, then,

In the first Place, how fruitless and unprofitable this Sin is, that People are fo prone to commit. He that robs upon the Highway has a Purse of Gold before him, that tempts him to do Violence to the Owner. The Pirate who ranges the Seas, has a rich Prize in his Eye, that may make a brave Return for the Toil and Hazard of his Enterprize. Some Ship that comes loaden from the Indies, allures him to attack her, in order to make up his Fortune. The covetous Wretch hugs his Bags of Money, and adores the glittering Treasure, and not without Reason: For he finds that Gold has a Kind of omnipotent Power, can make Foes Friends, and clear his Way through every Difficulty. But, as for the Sin of vain Swearing, it brings in no Manner of Advantage; and would even puzzle Sages to account, what Charm there can be in it, to invite Men's Inclinations to commit it. Let them be ashamed and blush, says an inspired Writer, that transgress without a Cause: Without a Cause, indeed! For the common Swearer makes the maddest Bargain in the World; and, with the profane Ahab, " fells himfelf to work Wickedness

Wickedness for Nought." He sins without Prospect of Advantage in Hand, and yet runs the Hazard of eternal Inslictions in Reversion.

Bur, it is a Crime, not only without any appendent Intereft, but an Offence against Decency : For whatever some unpolished Heads may think, that modify Rant of Oaths and Curfes, clashes with the Rules of good Breeding, as well as with the Commands of the Bible. The grave and fenfible Part of Mankind must abhor it, and look upon it as the most rude and ungenteel Sort of Language. In the universal Sentiments of the World, an eafy, inoffensive, and obliging Behaviour is becoming and agreeable: Whereas the contrary appears too rough and turbulent to pass for polite Manners, and standard Civility. Suppose a Person, in Conversation, should always be grating the Ears of the Company with Fragments of Homer or Virgil; or with the graver Aphorisms of Pythagoras or Seneca, all would condemn him as an impertinent and pedantic Fellow. For my Part, faid an eminent Character of Piety, I think it a Mark of the utmost Indecency, to profane the facred Name of God at every Turn; and, when I happen to fall into Company with a Set of fuch Demoniacs, or Legion Club, straining their Throats to rant out fuch a hellish Jargon, I cannot forbear thinking myfelf among the wretched Crew of the Damned. And the service of the service of

THE Discredit of the odious Crime should further

further be taken into Consideration. There is a Maxim current in the World, that-" the more a Man fwears, the less he is to be credited :" And it is grounded upon the justest Reason, and minutest Observation. For whatever Fools may do, wife Men argue thus-" He that makes no Conscience of Swearing, why should he make any of Lying?" How can that Man be trufted who abuses and affronts him who is the great Creator and Benefactor of Mankind? Those puny Giants, who dare to break one of Gon's Commands without Scruple or Remorfe, why may they not break another? And, therefore, though weak Heads may imagine to confirm their Words by an Oath, yet, wife Men are fagacious enough to fuspect—that this is only the last Shift and Trick of an Impostor.

THERE is another Confideration that should not be overlooked upon this Subject, and that isthe great Impropriety of Swearing. It is a downright Tautology, which is a Fault in Language, not to be forgiven. Men of Learning, we fee. are ashamed of falling into Blunders of Speech before Company-of transgressing the known Rules of Rhetoric-of talking incorrectly, or being guilty of the least Inaccuracy: And even those of the lowest Erudition, have a natural Ambition to appear correct in their Expressions: For all that, please to mind the common Swearer, and the loofe Sallies of his Tongue, if your Patience will bear it. What a Clatter of Oaths does he heap one upon another, like Pelion upon Offa! If he utters

utters ten Sentences, nine Times does he ramble into the fame threadbare Expressions: And, besides the profane Air of such Repetitions, they are somewhat like the Crambe repetitas, that—recurs—and recurs—and recurs till the promiscuous Jumble, or the whole Heterogeneous Mass of Matter becomes nauseous and unsupportable, and turns the Stomach of every delicate Hearer. Such impious and impertinent Tautologies they are, as will not stand the Test of a critical Examination.

THE antient Greeks had their little independent Sentences called Expletives (but more properly Impletives) which they brought into their Discourses, both in Prose and Verse. This they did, for no other purpose that can be imagined, but to render their Sentences more fonorous, and their Periods more harmonious. But their Example (for all the Veneration they acquired) cannot authorise more Words to be made, but just what are absolutely necessary to communicate the Meaning of the Speaker. A redundant Superfluity of Language is a faulty Extreme, as well as an abrupt Conciseness, that requires Subauditurs, and are both to be avoided, as inconfiftent with Accuracy and Propriety. No Authority can justify a fwearing Tautologist.

THESE are Arguments to be regarded only for temporal and prudential Reasons; but are not fully adequate to the present Purpose. There remains one behind, that may be more striking

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and perswasive, as being of the religious Kind, and regards our immortal Concerns. Let it be remembered, therefore, in the last Place, that—

CUSTOMARY and habitual Swearing is expressly forbidden by the Supreme Lawgiver, as well as the heinous Sins of Murder, Theft, Perjury, &c. But why has he forbidden it ?- Because an Oath is a folemn Appeal to God, and referved to give Confirmation to Men's Words in Affairs of Importance, and to put an End to Controversies, which cannot otherwise be decided: But, to attest every Trifle with an Oath, draws People not only into inconfiderate Perjury, but prepares them for it gradually; Custom having taught them to look upon what they so affirm as trifling and inconfiderable. For which Reason, says Hieroclesfrom common Swearing, Men infentibly slide into Perjury. Stop then, thou Worm of a Man, thou creeping Thing of the Earth, thou Dust and Ashes, thou very Atom, thou mere nothing. It is the tremendous Gop, who hath faid—that he will not hold that Person guitless who taketh his Name in Vain: And who art thou that regardest not fo Thunder-striking a Threating as this? Art thou able to grapple with the Almighty, or hector him into Tameness, or swagger out of his Justice? Know for certain, that all the while thou are rolling off those profane Vollies from thy Tongue, thou art opening thy Mouth wide against Heaven, " and he that made the Ear shall he not hear?" Or, he that enacted the Divine Law, shall

shall he not punish? "Vengeance is mine, I will repay, faith the Lord."

Unlearn this grievous Sin then, ye that have learned it. Learn it not, ye that have not used it. The Arguments and Motives are so many, and so strong against it, that it is a Mystery how this "Mystery of Iniquity" ever got Footing in the World! Strong Footing it has got, however, as observed in the Beginning; though there is neither—Prosit—nor Decency—nor Credit—nor Propriety—nor Obedience to the Divine Law, in this Sort of Language. Enough to set all Hearts against it, and to raise all Tongues to cry Shame upon it—for ever!

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TANY are the bridling Restraints laid upon the Tongue, by Philosophers, Legislators, and Divines, and not without the utmost Necesfity and Occasion. For, from an high Authority it has been observed, and we find it verified by Experience-that " every Kind of Beafts is tamed, and have been tamed of Mankind, but the Tongue can no Man tame." Canst thou draw out the Leviathan with an Hook, and with a Line which thou shalt cast down to his Tongue, as the facred Dramatic Writer argues? It is a Method often made Use of in the facred Volume, to fet forth Moral Difficulties by Natural Impoffibilities, as this Manner of speaking puts the Thing in a ftronger Light, but does not exclude the Poffibility

Possibility of it. The Tongue may be tamed, but it is a hard Matter to do it.

Among the many lawless Liberties of this unruly Member, that snarling Vice of Defamation deserves the severest Animadversions. The Authors of it are an odious Tribe, and justly thought what Pirates are stilled—"humani generis hostes:" And since their Hand is against every Man, every Man's Hand should be against them.

As every Nation have their Spies for the Purpole of private Intelligence, so Slanderers lie lurking in all Communities, to pry into Family Secrets, to dive into People's Circumstances and Manner of Life, and to blaze abroad the concealed Faults, which their Sagacity has laborioully hunted out. And no Man's Manner of Life can be so well guarded and secure, but that these Bufybodies may find out some Flaw or Weakness in it, which they will be fure to aggravate to Excess, and make the Molehill into a Mountain. A fingle Incident may happen in the best Character, which they may make a Handle of to blemish his Reputation and good Name: And Whisperers and Backbiters are ever overjoyed to find an Occasion of telling the World that others are as bad as themselves.

The infamous Dealers in Scandal have all their Arts about them, and make Use of various Means, though they all tend to drive on the same Design. Some of this Tribe will invent false Reports,

Reports, at the first, to the Injury and Ruin of of another. Others make it their Bufiness to publish them as true, though they know them to be falle. Some will charge a Man with a Crime to his Face, whilst others will speak III of him behind his Back. Some do it by express Words, and many make Use of sly Inuendos, or crafty Infinuations. But it is all one, if in the Room of flanderous Words, they fubilitute Acts that have the fame Sort of Meaning. Every Body understands the Nature of Weeping, Laughing, an arch Wink of the Eye, a Nod of the Head, a Shrugg of the Shoulders, &c. We have an Example of a Philosopher, who answered an Argument only by getting up and walking; and of another, who pretended to express himself as well by bodily Gestures, as Cicero could do by all his Flow of Eloquence. So that Actions are a Sort of Language as well as Words, and either of them may constitute the Nature of Obloque.

As the Crime manifelts itself in different Shapes, fo it proceeds from numerous Causes, though they all conspire mutually to the Destruction and Ruin of Reputations. As the primary and most predominant of these Causes, may properly be put down Selstove, which borders upon Misanthropy, and carries the soulest Tongue of them all.

For all that, Human Creatures are almost infinitely divertified in their Mental Composition,

(as observed before) yet they unanimously agree in this Article, and without the least Contrariety of thinking. This is a Paffion, that appears to operate the first, in every Individual of the whole Species; and remains indelible, from the Dawnings of Reason, to the last Moments of Human Life. Childhood and Doatage, together with all the intermediate Periods of Existence, are equally influenced by it. The Palpitation of the Heart, upon which depends the whole Animal Occonomy, is not more inceffant than this selfish Affection in Man. His Inclinations to other Objects take but their Turns upon the Stage of his Imagination; and, at some Times, have their total Intermissions; or however, their Encreases and Decreases like the Moon: But this is always at the Full, and can admit of no Addition to. or Diminution from, its Magnitude. "No Man loves himself more at one Time than another. because he always loves himself to the highest Degree. More than all Sorts of Good he canngt wish to himself, and less he will not." In the creative System, it was made natural for every Man to be thus fond of himself, as a Spur or Incentive to provide for his own Wellbeing and Happiness. All the Danger is, left this felfish Affection degenerate into a favage Ferocity, and fo drive him headlong into those piratical Practices of plundering and robbing from the Property or good Name of all about him. Into this lawless Extreme it will certainly run, unless tempered with a proportionate Mixture of Sympathy and Benevolence, fuch as the Gospel enioins.

joins. From the unbounded Excess, in short, of this one Passion it is, that most of those Animosities, Quarrels, Reproaches, ill Reports, and evil Surmisings, take their Beginning; and which breed so much Mischief and Disquiet among private Persons, Families, Neighbourhoods, and Kingdoms, the World throughout.

PRIDE again, or Haughtiness of Mind, brings forth the same bitter and accursed Fruit. It renders a Man peevish and captious in Conversation, jealous of being difregarded, quickly provoked, and implacable when he is fo. It is an Humour of fo buftling and turbulent a Nature. as is always in the Mood for mounting up higher, and will lofe no Advantage to raife itself withal. The best Friends, the dearest Relations. the greatest Characters, when in Competition, must fall down before it, and lie prostrate for its Footstool: And Slander is the Instrument in Readiness to level the Repute of all around, and the higher the Object, the more Triumph in the Downfal. In a Word, the Man, actuated by this Principle, is quick as an Argus to find Faults, infulting and domineering when he hath found them; and where none can be found, industrious to create them. A wretched Employment of his Time indeed! O Shame to the Man. and Scandal to the Christian! An Employment fit only for the arch Apostate and his infernal Hoft of Fiends-that false " Accuser of the Brethren!"

MALICE too, is a dreadful Inftrument of Mifthief, as it hurls out the most flanderous Reports, and shoots out those poisoned " Arrows of bitter Words." It is a Whirlibing, fays a certain Author, that has shaken many a potent State, as well as private Persons. It is a Torrent rather, fo impetuous and irrelifible, that it carries down all before it with a Vengeance. The Tongues of People, influenced by this malignant Spirit, are " fet on Fire of Hell," and they are far from fpeaking-" whatfoever Things are true, whatfoever Things are just, whatfoever Things are honeste whatsoever Things are pure," butwhatfoever Things are fpiteful and venomous. The most innocent Characters " they compais about with Words of Hatred, and fight against them without a Caufe." Like drunken Men in the Dark, they lay about madly and at Random. and care not what they fay, of whom, or why.

THERE is an odious fnarling Vice, or an inordinate Love of the World, called Govetoufness, that is a mighty Incentive to Slander, and puts many an ill Tongue in Motion. It is a Vice as infatiable as the Grave, which devoureth all the Living: and can break all the Ties of Religion, Justice, Humanity, Decency, as a Rope of Sand, or the Spidet's Web. Nothing can restrain its Fury; neither Kindred, nor good Qualities, nor Prayers, nor Tears. A violent Thirst for Gold has put Men upon hatching Treasons, Conspiraties, Massacres, against innocent People; and no Wonder that it becomes the Source of the most

notorious Falshoods and Calumnies against those who stand in the Way of their Interest. At all Events, Naboth's Vineyard must be had by greedy Ahab: And, to make Way for Possession, false Evidences suborned, and poor harmless Naboth accused with blaspheming Gon and the King, and so stoned to Death by the Rabble.

Auri facra fames!

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Envy may be added here to the black Catalogue of the Fomenters of a detracting Tongue i Envy, that fold the Favourite Joseph into Egypt, and prepared a Gallows for the faithful Mordecai. Of an infernal Extraction it is, and fo full of Rancour and Jealoufy, at the Heart of him who harbours it, that it must have Vent, and will break through the strongest Obligations for Eafe. What facred Rights and Liberties, how many Lives, Nations, and States, have been wantonly facrificed to this malevolent Demon! It is a most tyrannical, ill-natured Passion, and delights in Raillery, and Detraction. The Misfortunes, the Miseries, the Downfals, of the most eminent Perfonages, are its Diversion: And the Persons of this Satanical Cast, point the most heavy Artillery of the Tongue against all those that are above them in Fortune, Parentage, Learning, Parts, or any other fplendid Accomplishment: And the higher the Object of their Mark, the keener their Spite, and the Bent of Resolution to pull it down. A flagrant Instance of this we have, in the suchmon

the once renowned Socrates. For his strict Integrity, and extensive Knowledge, he had long engaged the Esteem and Admiration of all his Countrymen. Thus far Envy made no public Cry against him: But he had the Missfortune to be pronounced the wisest Man of Greece, by the Heathen Oracle. This drew upon him the Clamours and Calumnies of numerous Enemies; till, at last, one of their bussoning Comedians, sly in the Art of pulling down Characters, drolled him quite out of Reputation: And then, he became both despicable upon the Stage and guilty before his Judges: And so, in the Conclusion, the whole Senate pronounced his Sentence of Condemnation,

Invidus alterius rebus macrescit opimis.

SUCH is, and such has been the Temper of the Times, and such the Fate of Persons in a State of extraordinary Elevation. Their Lustre breaks out at first like the rising Sun, which dazzles Men's Eyes with an Excess of Majesty. They are the Objects of universal Applause and Admiration, flattered and caressed on all Sides, with the most sussement and addresses that Wit can invent; But, as every Thing has but a Time, mind what sollows: Envy insists upon a Scrutiny of their Qualities. One Virtue is denied, another dubitated, and a third extenuated in Value. So Comets throw out a Lustre for a while, and engage the Attention of gazing Mortals; but, having run their Perihelion Course, vanish out

of Sight and are forgotten.——Sic transit gloria mundi!

Since Slander, then, has so many and such powerful Engines to set it on Work, no Wonder to see it so abounding: And though there was but one samous Ætnean Fraternity of—all-hating—proud—malicious—covetous—envious Monsters; yet, the modern Tribe of this Siculean Stamp are become far more numerous than that amiable Brotherhood of Free-Masons. People of both Sexes, and all Classes, are ever busied in forging the Thunderbolts of Scandal, to throw down the most celebrated Examples, and bury them (as Jove did the old Gigantic Race) under Mountain-Masses of Reproaches.

BESIDES these manifold Occasions of Contumely, we are apprized with a Warning from Divine Authority, that there is an evil Spirit, who " worketh fecretly in the Children of Disobedience." This we are forced to acknowledge upon the Testimony of our own fad Experience, as we fee fome Sins committed, fo monstrous and fhocking, as Human Nature could never be prone to without his Instigation. To rouse Mankind to be upon their Guard against his Infinuations, he is fairly represented—as the Enemy that fowes Tares, or the Seeds of Evil in the Human Mind: And, as his Bufiness is thus mischievous, we may be affured, that he will not vary from his true Character, nor fall short in the Execution of his Office: And, though he does

does not appear in Person, there are not wanting his Agents upon Earth, whose corrupt Passions he actuates and inflames to answer his infernal Purposes.

As the Crime, enforced by these Motives, is so predominant, it is seasonable and necessary to proceed to produce the arguments that may be properly offered against it. For this purpose, let it be considered,

In the first place, that Slander is a deformed and horrid Abuse of Speech. Language is the noble Prerogative of Man above all other Creatures, and given him for the great and excellent Exigencies of Human Life. It is by this Means that we manage a focial Intercourse with our Fellow-Creatures, carry on Conversation, Commerce, Bufiness, instruct, and are instructed, &c. for the reciprocal Aid and Well-being of each other. For which Reason, the Royal Psalmist calls our Tongue our Glory, and the best Member that we have. But Men turn their Glory into their Shame, and the best Member into the worst, when they employ it to the Mischief and Injury of others, and mifufe it for Spears, and Arrows, and tharp Swords, as he expresses it.

It may likewise stop the mouths of these venomous Stingers of Reputation to consider, that their mean Reports are commonly despicable to the wiser Part of Mankind: Diogenes, upon hearing one of this Cast, exclaiming against Plate, sharply made answer, and said—Sir, your Words are thrown away: You will no more be believed, when you speak against Plate, than I should, if I spoke Good of you. And Pelopidas made the like Retort to certain Persons who were accusing some brave Soldiers, who were exposing Pelopidas. It may be, said he, but you will give me Leave to act according to the best Evidence I have. As to their Actions, I have been Eyewitness of them: And, as to their Words, I have only heard what you are pleased to tell me. A cautionary Hint to all such Pests of Human Society! Wise Men may hear their Tales without the same Sort of Reprimand, but at the same Time think meanly of them.

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Bur, for the better filencing a flanderous Tongue, let the Cruelty and Barbarity of it be feriously laid to Heart. This must work upon the Temper of every one, in whom the Sense of. Justice, and the Feelings of Humanity is not ex-There is a certain Love of Reputation implanted in Human Nature, above that of Riches, or any other worldly Bleffing. So that to destroy a Man's good Name, seems wounding him in the most feeling Part, and is equally barbarous as robbing him on the Highway. Upon which Account, the Scriptures compare Talebearers-to the Sting of a Serpent that is venomous and painful, if not mortal-to a Razor that cuts smooth but deep-their Throat to an open Sepulchre that devours the Living, andtheir

their Words to the Poison of Asps, that is poisonous and incurable.

Good Name in Man or Woman, faid a great Genius, is the immediate lewel of the Soul. The Man that steals my Purse, steals Trash: 'Tis fomething, 'tis nothing; 'twas mine, 'tis his, and has been Slave to Thousands. But he that filches from me my good Name, robs me of that which not enriches him, but makes me poor indeed. Those Detractors, or Murderers of Repute. in thort, are not unlike those favage Italian Bravos, who attack People behind their Backs, and flab their Bodies at unawares, whilft the other fall foul upon the defenceless, and kill their Character: And, therefore, "as a Madman that cafteth out Firebrands, and Arrows, and Death, fo is he that defameth his Neighbour." So faid a wife Man, a King, a Philosopher, a Divine goals was white Sin, neither was Guile settled in his

THESE Flyblowers of Reputation, likewise, would do well to consider who it is of whom they speak, and open their Mouth to reproach. He is formed by the Divine Hand, and bears the facred Image of his Maker. Let him be the most wretched Object that mortal Eyes can behold, ignorant, poor, deformed: yet, upon Account of his Original do not revile him, do not curse him, do not hate him, do not harm him. But moreover, he is a Child of God, and an Heir of an eternal Inheritance, love him, reverence him, pray for him, relieve him. And,—

Ar the fame Time, they would do well to remember, who they themselves are that take upon them the Office of Accusers, Judges, Executioners, all at once; and that too, in Spite of Reason, Justice, Truth. "Whoever thou art that judgeft, thou condemned thyfelf," (Suicidical Sentence indeed!) Thou art a Christian, forget it not, and, as fuch, thy Words should be Christianlike, confiftent and all of a Piece with thy Profeffion. In that facred Volume, fixed upon for the Regulation of a Christian Behaviour, not a single Word of Slander, Irony, Buffoonry, Drollry! All there is Benevolence; Meckness, Courtefy; and void of Acrimony, Illwill, and Severity. It was univerfal Love that the Prince of Peace came to promote upon Earth; and what he preached up in his Doctrine, and enforced by his spotless Example. Not one ill Word ever dropped from the Divine Lips of him " who was without Sin, neither was Guile found in his Mouth." With a generous Boldness he told wicked Wretches of their Guilt and Danger, but he flandered none behind their Backs. Such was his Doctrine, and Genius, and Manner of Life, and fuch as became the high Character he bore of Reformer.

Accordingly, it may be observed, that, whenever God spoke from Heaven, it was what was worthy of God to speak: And, in the particular Addresses of Angels, the Language was the Language of Angels. The Divine Founder of Christianity was ushered into the World with

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"a Multitude of the heavenly Hoft, praising God, and faying-Glory to God in the highest, and on Earth Peace, Goodwill towards Men!" O welcome Meffage to the Earth, and how becoming the Mouth of the heavenly Messengers! And in the Conference between Abrabam and the rich Man, we find, that the glorified Patriarch used not a Word of Reproach to the condemned Wretch; but, on the contrary, gave him the mild Appellation of _Son. So further, in the Dispute between the Archangel and the infernal Spirit, the bright Messenger of Heaven durst not bring a railing Acculation against the accurled Spirit. It had been unbecoming his high Character, and, therefore, he only fays-" the Lord rebuke thee." He referred the Matter to the univerfal Judge, to whom alone belongs the Sentence of Condemnation and Approbation.

How unlike (by the by) to the endless Squablings of some Senatorial Assemblies, Convivial Meetings, Party Clubs, &c. &c. &c.—all Confusion, as that noted "Modern Midnight Conversation!" Full of slanderous Contradiction, as "the Battle of the Books in St. James's Library!" That Angelic Tongue durst not vilify the Arch-Apostate, the Ringleader of so many Millions of Fiends: Whereas the Human Tongue dare venture to break loose into the most indecent Scurrilities, even against some Characters, whose private and public Virtues are not only unimpeachable, but eminent and meritorious. Good Goo! what a Contrast!

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Words we shall be condemned.

BUT,

Bur, for the most effectual Check to this horrid Crime, let it be remembered, in the last place, that a Time will come when Mankind are to give an Account of their Words, as well as their Actions. As the Sight of Racks and Gibbets strikes a Damp upon rising Passions, so the Thoughts of appearing before the Supreme tremendous Judge, would tie up ill Tongues, and bind them in adamantine Chains for ever. "Slanderers have their Day only here, like fome short lived Vermin, that die of shooting their Sting. Falshood is Folly, fays an admired Grecian, and always proves fo in the end, as illtongued People hurt themselves the worst." As to the next World, it is Charity to fay-Gop be merciful to their Souls! They are the Devil's Agents upon Earth, who has certainly a Right to dispose of his own Servants as he pleases,

In the black Lift of Crimes, we find this fet down frequently, and condemned. It is there ranked with the worst Actions, and most irregular Paffions of Men. Out of the Heart proceed evil Thoughts, Murders, Adulteries, falle Witnesses, evil Speakings: And Backbiters are thrown into Company with those Criminals, of whom it is faid-" they shall not inherit the Kingdom of Gop." Ill Words, then, do not vanish with the foft Breath that utters them, but are kept in the Records of Heaven, to be laid open at the great Day of Discoveries, scanned, examined, and punished: For he who is Truth itself, has told us for a Caveat—that by our Words we shall be justified, and by our Words we shall be condemned.

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Though, therefore, the Liberty taken in the -Adulandi gens prudentissima laudat Sermonem indocti, faciem deformis amici. Natio Comæda eft. Rides? Majore cachinno Concutitur Flet, si lachrymas aspexit amici; Nec dolet. Igniculum si bruma tempore poscas, Accipit Endromyden: Si dineris aftuo, fudat.

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O answer the Providential Design of Speech, nothing can be wanting in the Christian Revelation, for the right Direction of every Movement of the Tongue. Since this is the Case, it might naturally be expected, that there should be nothing but the exactest Truth and Sincerity in the Communication of Ideas towards each other. But plain Matter of Fact evinces

Justim et tenscem prepoliti virum.

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evinces the contrary: And it is no eafy Matter to determine precifely, whether the Crime of Flattery be more common in the Practice or mischievous in the Event. A great many Things may be said in condemnation of it; but it is a hard and discouraging Enterprize to stand up against so fashionable a Vice. It is a criminal Thing, however, to sit down in Silence, and flatter the Flatterer. In this Dilemma, there is no Way lest, but to condemn the one Crime, or commit the other. To sooth and flatter Flattery, in suffering it to pass without Check or Controul, is to band, and join the Cry against sacred and eternal Truth.

Though, therefore, the Liberty taken in the following Reflections upon this Subject, may feem unfallionable to the polite World; yet, in Regard to Duty, it becomes both justifiable and necessary to—" shoot Folly as it slys." Honesty and Innocency should never give Way, and sneak off into a Corner, for Fear of the Flouts of an ill-judging censorious World.

" Justum et tenacem propositi virum
Non civium ardor prava jubentium
Mente quatit Solida.

The Cuftomariness of an ill Thing nenders it worse, and the fitter Object to be decried: For, in some Cases, the Way of the World is the worst Way in the World.

Norwithstanding the Centure of Unpoliteness then, (a Weapon as innocuous as old Priam's Javelin) that Modish Art of Adulation, Flattery, Dissimulation, Hypocrify, or whatever it may be called, must here be brought out to View, and that in the uglicit and most horrid Shapes. Truth and Justice are Things too precious to be profituted out of Compliment to public Whim. Singularity has been professed by the greatest Men of all Ages and Nations upon important Occasions, and they scorned to swim down the Stream of Popularity, and be Fools for Company: And every one should ever remember, that he is a folemn Professor of Christianity, howsoever this Christianity may be counteracted in Christendom, by a counterfeit Behaviour; and that within the Circle of every Observation. That requires an bonest Plainness, and ingenuous Openness of Conversation in all its Votaries; and it may be observed accordingly, that its first Professors (to the fhame of Modern ones) were remarkable for a wonderful Simplicity and Plain-dealing, upon all their Occasions, and whenever they opened their Mouth. But, as the World goes now, all Ends in frothy Complements, cunning Devices, and artful Disguises. False Appearances are put on in the Place of Realities, and little Artifices of Speech current as false Coins, even among those who profess Dearness and Kindness to each other. It is become fashionable in the polite World forfooth! for People not to fpeak as they think, nor to do as they pretend, but to be every Way inconfisem with themselves, and contrary to what they

they appear to be: And, if we would understand them rightly, we must read them backward as People read Hebrew.

Ir is a Matter of common Observation and Complaint together, that the People, of this Nation in particular, are those filly Sort of mimicing Animals, as to be led away by the Manners and Behaviour of a vain frothy People, who should rather be despised for their fulsome Hypocrysy. What folemn Professions of Endearment and Respect will pass between Persons of the polite Cast. almost upon no Occasion! How great Honour and Esteem will they pretend for one whom they never faw or heard of before! How entirely on a Sudden are they struck with his Qualities, and devoted to his Service for no Reason in the World! How infinitely obliged to him for no Favour, and how extremely concerned for his Happiness! As the Mode of Speech goes, a great Man's Vices will be called Virtues, his Deformities commended as Beauties, and abfurd Observations admired as the Height of Ingenuity: And if old plainmouthed Diogenes was alive and among us, how would he fnarl at this Sort of hollow Conversation! 'Tis Pity indeed, that human Creatures should so far pervert the Use of Speech, as to make Words fignify-nothing! But perverted it is to that Degree, as almost to make a Man fick and weary of Company, and tempt him to break out into that pensive Complaint of the noted Cenfor (it is a lively Picture) of the Jewish Nation-" O that I had in the Wilderness a LodgingLodging-Place for Wayfaring Men, that I might leave my People and go far from them: For they are all an Assembly of treacherous Men; and they bend their Tongues as their Bows for Lies, but have no Courage for the Truth upon Earth. Take ye good Heed every one to his Neighbour, and trust ye not in any Brother: For every Brother will utter Falshood, and every Neighbour will deal deceitfully. Thine Habitation (O Man) is in the Midst of Deceit. One speaketh peaceably to his Neighbour, but in his heart he lieth in Wait." Is not Christendom degenerated into the same Sort of subtle undermining Behaviour?

GOOD GOD! fays a critical Observer, what a Croud of Sycophants did I once behold at a great Man's Table! Their Eyes were continually fixed upon the Master of the Feast, watching each Look, each Glance, and Change of his Countenance. Their Ears were changed, like Gally-Slaves to his all-commanding Dictates; fucking in the most insipid Discourses with as much Applause; as if they had been the Aphorisms of a Solomon. Their Tongues we tuned to nothing elfe but Panegyrics and Acclamations about him; and their Feet in winged Motion, upon every Nod or Signification of his Pleafure. Their whole Bodies varied Postures, like a Proteus, and their Minds no less were entirely at his Dispofal, just as might suit his Humour or Inclination. All he faid, and what he did, was Law, Justice, Truth, Wisdom," and what not? And

yet, all fuch mean Fawning are in common Vogue, and are nothing at the Bottom, but so many little Shifts of Loungers and Parasities, to wind themselves into the Favour of the Great, and not the least Truth or Sincerity is there in them. Empty Formality, and cringing Ceremony suit the Taste of the Times, and thus the World goes round—" deceiving and being deceived." This is no News, but told only as a Specimen of Deceit, or a Colouring to set off the Picture of modern Dissimulation to Advantage. Some other Instances may set the Matter in a stronger Light yet.

A Man of Rank and Distinction enters into complaifant Company, and pays his Compliments. What a Clatter and a Buftle do they make upon the Occasion! All rife up, or bow to falute him, and pay him the proper Compliment of Civility and Esteem. So far nothing is amis, but regular and decent. But too often it happens, that all is mere Parade, and the Heart and Hand do not go together. 'Tis only a mere Mock-Service at the long Run; and like Prometheus's Sacrifice, a mere Skeleton of Bones, and a devout Cheat. They fawn and speak him fair to his Face: yet. when he has turned his Back, some sly Inuendo. or rougher Blaft of Reflection, is thrown out after him, to leffen his Character. Even their Salutations may be meant as an Infult, in like Manner, as the taunting Jews bowed the Knee before their nominal King, and at the same time mocked him with a-" hail King of the Jews."

Two

Two Persons again meet together accidentally, who, like Pilate and Herod are at Enmity between themselves. All is calm and smooth, at the Interview. Some visible Signs of pale Disgust perhaps, may fit upon their Faces, and betray the Fury lurking within: But they have learned the Art of Diffimulation fo well, that they can keep it burning in their Bosom, like those famed Lamps of the Antients, that perpetually burned under Ground. More Professions of Love and Friendship however, could never have passed between Damon and Pithias, than between these Parties: But alas! all is mere Artifice and Difquife. and Truth is smothered and must not come-out, unless it may happen to break-through the Veil in a Paffion or Surprize.

A young Prodigal, likewise, buries a rich Father or Relation, whereby he becomes Heir to a large Estate. How solemnly does he go into Mourning for the dead! This is another Trick of Flattery current in the World. For ah! the merriest Heart of all often lies under a sable Mourning-suit. The jovial Creature carries all his Sorrow upon the outside of his Body, and not one Grain of Grief lies upon his Stomach. He may counterfeit Tears, or put-on a demure and sorrowful Look, or use a sad and whining Tone; but the Man is as merry as a Greek all the while.

IT would be needless to enumerate any more particular instances of Falshood and Dissimulation, that present themselves within the Sphere of

every one's Observation. It may suffice to say in general, that the Bulk of Mankind wear their Mask and Veil, and pass-by others incognito. We live, and carry-on Business among Riddles and Wonders; and Men, as well as all the Works of Nature, are full of Mysteries. Inscrutible are the Deligns, and dark the Thoughts of the Heart, as if hidden in the very Centre of the Earth; and the means of Investigation who can find-out? Belides the Impossibility of disenveloping the deepenclosed Intentions of others, the Art of Concealment lies in every Man's Power. Flattery is a piece of Lip-labour, that almost every Body has at every Body's Service; and it is made a matter of Pastime and Recreation to use it. It is a Leffon that is learned without a School-Mafter: and requires neither Parts, nor Coft, nor Pains, (only a deceitful Heart) to be Masters of it: And so it comes to pass, that there are such Numbers of those treacherous Animals, " who speak friendly to their Neighbours, but imagine Mischief in their Hearts.'

Fronti nulla fides!

It was observed in the Beginning upon this Subject, that it was hard to say, whether Flattery was a more common Fault or a more mischievous one. The Customariness of it has been sketchedout, and the Mischief only remains to be considered; and that, both upon the deceiving and deceived Party: Upon which Account, it becomes, in a double Capacity condemnable.

In regard of the Hypocrite himfelf, it may be observed, that Vultures do not more quickly scent a Carcafe, than Sycophants and Parafites hunt-out great Men to cajole, and make a Hand of. This is their proper Prey, and they will let no Opportunity flip, nor leave any Means untried, to come at it. But, though they may quack-off their Fawnings for some Time, yet few Men are such easy Fools, as not to finell-out the Imposture at laft: And fo the cunning Wretches are kick'ddown out of Favour, and become all Men's Soorn, as they are all Men's Enemy: And this may be taken for a Rule, that, as "Wealth got by Vanity shall be diminished," fo Favour got by Fraud will come to Nothing. Something or other, will bring it about, did Providence never intermeddle in the Affair. So that, at long Run, a fair and bonest Freedom of Speech is the fafest Way to Recommendation, and will hold-out, when all fraudulent Tricks will miss their Aim. We have a wife Man's Authority for it: "He that rebuketh a Man, afterwards shall find more Favour than he that flattereth with his Tongue."

Heu suavia sese
In bilem vertunt!

Corpora mellitis putrent, servantur aceto:

Quod mordet sanat, quod placet omne nocet.

In the mean Time, what a laborious and painful Talk has the Diffembler upon his Hands! A fair unsuspecting Heart may easily be deceived by an artful Disguise; but the Impostor must be full

of Anxiety and Terror, all the time he is carrying on his Fraud. The finest Tricks of Diffimulation are attended with the Thorns of Entanglement and Perplexity: And the Man, that deals in the Smooth Art, is ever forced to be upon his Guard. and watch himself narrowly, for Fear of contradicting his own Pretentions. Perpetually must his Invention be upon the Rack, and out of it's natural Posture: Whereas Truth has no trouble with it; no Mazes nor Labyrinths to feek-out to prevent a Discovery. Happy the Man, who drops the Vizard, and appears barefaced! By appearing what he ought to be, he is in no Pain of appearing what he is not; and, having no treacherous Designs in his Heart to conceal, his Thoughts will be all calm and ferene, without painful constraint, and without embarrassing Study. So that, upon the whole, Honesty is the best Policy; as every Mode of Dissimulation is tedious and troublesome, while Openheartedness and Ingenuity of Speech, gives no Manner of Disturbance to the Mind. The fafest and happiest Way then is,-to let every Word be the Interpreter of the Heart.

But, to represent Flattery as the Cause of temporal Mischief only to the Author of it, is to give too fair and flattering a Picture of the odious Crime. The future Danger of it might here be set-forth, as it is contrary to the Genius and Spirit of Christianity, and will finally be referted by the God of Truth. But what would it signify talking of Futurities to the People of no Principles?

Principles? It would be Words thrown-away, and multiplyed to no Purpose. If they can "build their Nest on High, that they may be delivered from the Power of Evil" here, they will freely run the Risque of what is to come here. after, and throw up all Claims beyond the Grave. Instead, therefore, of drawing Perspective Views for the Blind, 'tis a more useful Employment of Time, to depict the Mischief, (if it was possible) that a fictitious Tongue derives upon others, by encouraging them in Vice and Immorality. we are told upon the best Authority, and we fee it verified by all Experience, that-" an Hypocrite with his Mouth destroyeth his Neighbour." He not only racks and tortures his own Mind, by a forced and unnatural Difguife, but likewife brings Ruin upon his Friends and Familiars, and all that come within the Extent of his Convertation won visitistisque guidt

It has been a Matter of grievous Complaint, among Philosophers, Legislators, and Divines, that the World is bad, and so it is; and it has been a puzzling Question to them all, how it comes to be so? But the Phenomenon may be easily accounted for, and the Gordian Knot untied without cutting. For, among the many impulsive Causes, that concur to the Predominancy of Vice, and Defection from the Line of Truth and Virtue, it may be averred, that the present mode of flattering great Personages is the principal one. In support of this Assertion it may be laid-down, that, if any material Reforma-

tion be made in the Principles and Morals of any Nation, the great Folks must take the Lead. When this is done, the inferior Classes of People will think it a reputable Piece of Emulation to follow their Betters: And, when the Case is otherwife, the Confequence will be fo too. A Man, in the higher Rank of Life, must have an uncommon fhare of Fortitude and Resolution, to withfland (as some brave Examples do) that bewitching Lure of refined Adulations, that lie in Wait for him on all Sides. He beholds almost every one paying his Court to him, without a fingle Friend perhaps to admonish him of Follies and Vices. Self-love, in the mean Time, inclines him to think, that all must be right in his Sentiments and Conduct. Crouds of cringing Flatterers flep in to corroborate the vain Narcifcean Opinion, and buzzes in his Ears, that he must be something fuperlatively meritorious. This Sort of Fraud it was, that contributed to deify those Princes and Heroes of Antiquity, and feduced a Nero and Caligula, with other voluptuous Emperors, to commit those odious Crimes, that degraded them below Humanity, and funk them into the Condition of Brutes.

In short, it is strange to be told (but so it is) that Truth, Reason, Virtue, are all born-down and ruined, by insinuating Courtesey, though it lighter than Vanity itself." The Man who is Master of Arts in the Science and Mystery of Dissinulation, can wind and turn his Superiors to every designed Purpose. He approves their Errors, and

and applauds their Follies, though ever so wild and extravagant. He encourages their Crimes of the most enormous Magnitude, by alleviating Appellations, and will not contradict them by a sullen Silence of Disapprobation, or condemn them by a contrary Example.

Molesta Veritas, si quodam ex ea nascitur odium, quod est amicitiæ venenum: sed obsequium multo molestius, quod peccatis indulgens, precipitem amicum ferri sinit.

So much for the Mischief of Flattery! "What shall be done unto thee, O thou salse Tongue, even mighty and sharp Arrows, with hot burning Coals." Enough has been said to set all Hearts against it, and make them "utterly detest it, and utterly abhor it, for it is an accursed Thing."

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Id quidem honestum quod proprie vereque dicitur, id in sapientibus est solis, neque unquam a virtute divelli potest.

CICERO.

A MONG the many just and fine Observations of a certain celebrated Writer, this is one, that—" an honest Man is the noblest Work of God." But none can merit this amiable Character, unless he be true and faithful in his Words as well as his Actions, as there is a strict Justice to be observed, both in the former and latter Duty. A wilful Deviation from the exact Line of Truth, in Conversation, becomes equally criminal with the Violation of the Rules of Equity in Commerce: And yet many, who would startle and their Consciences recoil, at an Act of Injustice in their Dealings with others, will slide glibly into Lying.

Lying. And, if the Rate of Vices was capable of an exact Calculation, or their several Degrees ascertained, this would be found to rise as high, in every Christian Community, as any other enormous Ramble of the Tongue.

PERJURY may be brought-up here, in the Front of all, as the most daring Gigantic Sin of this Kind. Monstrous it is indeed, that so abominable a Defect from Truth should be heard in any Christian Court, and yet it is customary and notorious in them all. Some impious Wretches there will affert a Thing upon Oath, though they know it to be downright Falsity. Others will affidavit it to be true, not knowing at the same Time, whether it be fo or not. And some again will fwear in Judicial Affairs with mental Refervations, in Hopes to evade the Guilt of Perjury. For all that, a certain Rule it is, that every the smallest Departure from the plain Intent of an Oath is a Degree of the horrid Crime, for all it may be expressed in the finest and most artificial Manner. A Flow of Eloquence may make it appear plaufible, or a Veil of Sophistry may hide it's Deformity, or dwindle it into a puny Peccadillo, nevertheless, whatever may be said in it's Mitigation, it is a flagrant and horrid Abuse of Speech, as being the highest Affront to Gon, and an intended Act of Injustice to Man. In Respect of God, it is a manifest Contempt of his Authority, and an infolent Defiance of his Vengeance: And, in Respect of Men, it is not only a Wrong done to this or that particular Person, but a Sort

of Treason against all Society, subverting at once the Foundation of public Justice, and the Security of every Man's Life and Fortune.

Besides this unjustifiable Prostitution of Speech, fo over-and-over condemned by the Divine Law, and the Verdict of Men, there are others too current in the World, not fo usually taken Notice of by the Writers upon the Government of the Tongue. In communicating the Sentiments of the Heart, either by Word or writing, a strict Regard ought to be had to speak " the Truth, the whole Truth and Nothing but the Truth." No Variation from this equitable Rule can be admissible in any Cafe. Yet, in Spite of this requisite Fair-dealing,-in common Conversation, what false Stories !- In Historians, what bear-fay and groundless Representations!-In Legendary Traditions, what chimerical Fictions! In the commendatory Character of a Friend, what artful Disguises of his Failings, and Stretches of his Virtues, beyond the proper Bounds!-In the Difparagement of an Enemy, what wilful Concealments of his Perfections, and Aggravations of his Faults!-In Commercial Business, what infinuating Impositions upon the Ignorant, the Credulous and Unwary! In a Word, -in the common Management of the greatest Affairs, Civil and Religious, (heu Pietas! heu prisca Fides!)what Random-Shots beside the Mark, some over, fome below, some wide upon the Right-Hand, fome upon the Left! But so many, and so enormous are the Falfities of this flippery Member, that

that neither the Eye of an Argus can trace them out, nor the Eloquence of a Mercury effectually fet them off. Upon which Account, well may the Moderns coincide with the Antients, in that noted Aphorism,—" Truth lies so deep in a Well, that it is the hardest Task to fetch her from the Bottom."

As to the arbitrated and agreed Forms of Speaking, which carry no Intention to deceive, they cannot properly come under the Denomination of Lies. Figurative Expressions, Allegories, Fables, Parables, and the like, are no Way criminal or vicious, because only designed to convey some important Truth more easily into the Mind, and to make a ftronger Impression there. To affift the Imperfection of Human Conceptions, the invisible Majesty of the Supreme Being is described as having Hands, Eyes, and other Parts of corporeal Substance, though he be an infinite Spirit, without Form or Limits. In like Manner, because the Sun appears to move round the Earth, it was faid to ftand still upon a certain Occasion, though in Reality it remains fixed and immoveable. Even the most exact Astronomers will fay—the Sun is rifing or fetting; and yet no one (except fome ignorant or captious People) will deem the Expression to be unwarrantable. It is not uncommon to aver, that a Horse is strong as an Elephant or swift as the Lightening, and no Man questions the Veracity of the Speaker. Whoever charged old Esop with Falsity for writing his Fables, or our Saviour for IJ 2 ininstructing by Parables? In these and such other Methods of Speaking, there can be no Guilt or Harm, because there can be no Misconstruction, as the meanest Capacity may apprehend the Meaning of the Words without an Interpreter. No one can deny the Liberty of speaking thus, so intelligible and customary in all Sorts of Language. However—

As a Curb to restrain the Tongue from shooting out into this Kind of Fallity, it is here to be confidered, that there is fomething in speaking Truth, that is great, noble, and honourable. In the universal Sentiments and Verdict of the World, there is a fecret irrefiftible Charm in a genuine undifguised Tongue, that attracts the Notice and wins the Approbation of all that hear Without the least Rhetorical Flourish or Glare of Daubery, it recommends itself to their hearty Goodliking and Efteem. On the contrary, there is fomething in Falshood, that is mean, base, and unworthy of a Man. And accordingly, the wifer Sort of Heathers themselves ever looked upon Lying as a vice of Slaves and Vaffals, below the Dignity of Freemen, as well as that of honest Men. And, as it unmans the Author, so it renders him odious to the rest of his Species. who jointly combine in Sentiment, to drive him like a blown Deer, out of every Human Society. Truth, indeed, is most amiable, when it appears in its native Beauty, and without Masquerade; but Falfity is deformed and abhorred when ftripped naked of all its Ornaments. The Confcioufness

ness of this made our first Parents hide themfelves when they had offended.

Besides that this Vice is naturally deteftible in the Common Sense of Mankind, it is further to be remembered, that the nicelt Art cannot hide it from Differnment, or make it pass long undifcovered. Time, like Ithuriel's Spear, will bring it to Light, and then all is over with the Credit of the Impostor. Little Tricks and Devices may be dexteroufly managed, and go current fo long as to ferve a Turn; but mere Craft and Cunning are thin and weak as the Spider's Web, eafily feen through, and as eafily broken. This, certainly, is the Fate of the deepest-laid Schemes, that have not Honesty at the Bottom. We have the determinate Word of a Royal Sage of Antiquity that die a lying Tongue is but for a Moment:" And he was one, who for Depth of Penetration and Experimental Knowledge, furpaffed all that ever went before him. So that, all Things confidered, who foever lets Truth and his Mouth go together " is like a wife Man who built his House upon a Rock; and the Rains defcended, and the Floods came, and the Winds blew, and beat upon it, and it fell not, for it was founded upon a Rock:" And every one that dealeth in Untruths " is like unto a foolish Man that built his House upon the Sand; and the Rains descended, and the Floods came, and the Winds blew, and it fell, and great was the Fall thereof."

But the most awful and striking Consideration against a Lie, is its direct Contrariety to the perfect Rectitude and invariable Veracity of the Supreme Being, whom Man is bound to imitate to the best of his Power. Faithfulness and Truth are the Perfections of the Divine Nature: but Lying and Falshood are the Property of the DEVIL, and the predominant Qualities of Hell. It is the proper Character of that evil Spirit, that " he abode not in the Truth, and that there is no Truth in him; when he fpeaketh a Lie, it is of his own, for he is a Lier, and the Father of it." Gon is fet forth, in the Sacred Volume of the Bible, to be a God of Truth, and that in fuch capital Characters, that "he may read who runs;" and likewife so copiously, that he can scarce open the universal Magazine of Knowledge, without meeting some glaring Evidences of it. Particulars would be endless and needless upon this Occalion.

SILENCE thou falle Tongue, hesitate, faulter, tremble, before the tremendous Majesty of Heaven! And let all the true Tongues upon Earth be let loose upon thee, to his thee off the Stage of this World, and to condemn thee to the infernal Abyss, where Falsities and Furies reign together in everlasting Torment.

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IT is a common Fault in the most cautious and accurate Writers, that, when they come to branch out general Heads into particular Divisions, they do not lay down a full Enumeration of the Parts, as the Logicians call it. To be defective, in this Point of Accuracy, must inevitably be the Fate of any Author, who sets himself upon attempting to trace out all the wild Excursions of the Tougue. But, though it be impossible to give an exact Map of this "World of Iniquity," as an inspired Author calls it, yet there are some Enormities of it so predominant, that an Observer cannot without great Stupidity, but take Notice of them, and abhor them.

It is a Position that holds universally true, that "out of the Abundance of the Heart the Mouth speaketh." This is the Original Fountain, that sends out those larger Streams and lesser Currents, which overslow all around, and disfuse themselves almost ad infinitum: And, when the Heart is tainted with Corruption, no better can be expected, than a nauseous Stench, and noisome Exhalations, from the best Member that Man has. If the Headspring be polluted, the Streams which slow from it will be polluted too.

NEXT to the odious Crime of Lying, may properly be annexed that of Boafting, so flagrant and observable in every Society. Many, whose Stomachs would rife at the former, fall infenfibly into the latter. That ruling Principle of Selflove innate and irradicable, inclines every Individual of the whole Species of Mankind to think they have fomething in Possession, which is ample Matter of glorying. The Grave and Serious, the Frolic and Jovial, the Learned and Ignorant, the Rich and Poor, Persons of all Ages, and both Sexes, either have, or think they have, some Excellency peculiar to themselves, and their Vanity will prompt them to let the World know it: And it would not be wrong to aver, that there is not one fingle Person (there was once only an Example to the contrary) much less any Sect or Party, that is exempt from this oftentatious Humour. It is not confined within the Limits of Heathenism, Judaism, or Mahometism, but extends throughout Christendom, though so forcibly interdicted

dicted by Divine Precept and Commination. Various are the Kinds of these Offenders, and different are the Subjects, which they take up to proclaim their Folly.

THE Qualifications of the Mind are the most common Matter for this vain Employment of the Tongue: And however Men may be divided in Opinions, there is nothing wherein they so unanimoully agree, as thinking well of their own Mental Accomplishments: And, no doubt, that arrogant and peevish Mathematician, who charged the grand Architect with Want of Skill in the Mechanism of the World, thought he had played the Artist well enough in himself, and condemned the Geometry of his Maker. "The Defire of Knowledge is not more natural to Man than a weening Conceit, that he has a great Share of it." And though a particular Sect of antient Christians were characterized with the Name of Gnoftics, yet all Mankind are so in Imagination. For, (as the ingenious Cartefus observes) "nothing is more equally distributed among Men than the Intellectual Talent. Every one fancies himself so abundantly stocked with this Dispensation of Heaven, as to be well enough content, and never to complain of the dull Planet that influenced his Nativity." So far is he from this murmuring Strain, that, in all his Conversations, he is perpetually trumpeting forth Commendations of his Abilities, and pretending to more Knowledge than he has.

In every Art and Science, and among all Conditions of Men, there are Swarms of Pedants of this noisy Cast, and no Language can reach their Extravagancies. They lavish all their Rhetoric upon their own Ingenuity; as if the Breath of Life, wherewith God originally inspired them, was intended, not to magnify his Bounty, but their superlative Merit. What lofty Flights of Arrogance, what majestic Airs of Self-importance pass current in all Companies! Whatever Office a Man bears in Life, Duty calls upon him to difcharge it with Reputation. So far Commendation is his Due, and he may claim it from the World, like Augustus at his Dismission: But it is ridiculous to play the Orator himself. Though he were as eloquent as a Cicero or Demosthenes, he will only be labouring to spoil a good Cause; and whilft he hopes for Applause, will find, like Ixion, that he has been embracing a Cloud instead of a Goddess. Whoever wins Merit must wear it: For, whatever Complaints may be made to the contrary, the World is never behindhand in Returns to those who deserve them: But, then, those get the most who make the least Stir about them. Your deepest Rivers move with a filent Majesty while they draw down a heavy Flow, whereas the shallow Brooks make a Noise and Tumult among Pebbles for a fmall frothy Current.

Ir may furprize any attentive Reader to find Extravagances of this Kind among the Writings of the most eminent Geniuses of Antiquity.

Some

Some particular Examples will hold up to View the Proneness of Mankind to it. It might seem nugatory, and not answer the present Purpose, to take Notice of that low Tribe of Scriblers, who are so full of themselves, and heap mountainous Aggregates of Praises upon their Performances, grating every Body's Ears with loud Acclamations of the sine Things that have been said by them.

Gaudent scribentes et se venerantur.

Such Precedents of Vainglory as these are always made the Objects of Ridicule as they start-up, and pelted with the Flauts of their cotemporary Scriblers. Instances of a more Gigantic Size present themselves for Examination; in Contrast with which the other will appear mere Liliputiums, and their Bombast no more than Peccadillos: And an humorous Vein may be indulged upon the Occasion, in Order to set them in a proper Light.

ENTER old Homer then, by Right of Precedency, and in Order of Time—celebrated for making Men like Gods. It would be wrong, indeed, to accuse him of belching-out any Panagyrics about himself. He was too busy in a Clatter concerning his Heroes; as if he had been hired Newsmonger to tell the World what was done and said upon the famous Theatre of the Trojan War. He had two numerous Armies to manage;—to marshal, to march, to sight, and afterwards to record their memorable Speeches and Feats in

the Cabinet, and on the Field of Battle. How he acquits himself in his Office, has been extolled to a Degree of Enthuhafm, and to the Abafement of fome renowned Writers, who have followed him, and been charged with Plagiary, (often only imaginary) or purloining his Thoughts, and putting them off for their own. However that may be, it is only the Self-vaunting Accounts of his Champions, that are here to be confidered as These the Poet puts in their difallowable. Mouths in a commendatory Style, which is the fame Thing in Effect, as if he had spoken them himself, and is an incontestible Evidence, that he would have done it had he been in their Place. What a fwaggering, stormy, blustering Fellow does he make of his famous Achilles! It may ftun a Reader's Head with perufing all the Rattle made about himself, what he was come of, and how many great Things he had done, even at this huge Diftance of Time and Place. Occasion, in Order to let them in a pri

Nescio quid tecum grave cornicaris ineptè
Cur scloppo tumidas intendis rumpere buccas?

Whole Troops of Homer's Heroes, indeed, might thus be called-up, and accused of the same Sort of frothy Stuffage of the Ears. But one other. Example may suffice for this Place, and it is of one, who seems to have had the prudentest and modestest Tongue of them all, and that is the broad-shouldered Ulysses—sly to the last Degree of Policy,—complete Master of Manœuvre and Stratagem, and—the Mother of Mischief to his Enemies,

Enemies, as Virgil calls him. Mark what he fays of himself, and that too, when he was grown into Years, and should have been clear of all juvenile Sallies of Vanity. No higher Stretch of Boasting could certainly be devised, than

Εμθυ κλέοσ έρανον ήχει.

OLD Neftor too might here be particularifed, who was perpetually preaching-up his own Virtues and Enterprizes. But—fo much for the venerable old Homer.

HERE comes-in Virgil blushing, and supposed to derive his Name from Virgo, for his Modesty. But, there are false Stories of him, if he had a greater Share of that Feminine Quality than other People. When common Fame had afcribed a noted Distich of Verses to Bathyllus, which was done by Virgil, the aspiring Bard was nettled to think of losing the Honour of the Palm, and underwrit-hos ego Versiculos feci, tulit alter honores. He could not endure to drop one Inch of his Height. But the most egregious Instance of his Vanity appears in the Epitaph, which he writ for himself, and left under his own Hand, when he had one Foot in the Grave, and should have had other Things to think on than Biographical Anecdotes.

Mantua me genuit, Calabri rapuére, tenet me Parthenope, cecini pascua, rura, duces.

The Man, it seems, thought himself of vast Importance, and could not die with a safe Conscience, till he had told the World,—where he had been born and lived,—where he was buried,—what Subjects he had writ upon, and tuned his Pipes for.

The fulfome Reply, may likewife be taken Notice of, that his Hero *Eneas* made to her Majesty Queen *Dido*, when she demanded to know—who he was,—from whence he came,—and what Bufiness he had in her Territories. He sticks not to tell her roundly, that he was Somebody,—sum pius *Eneas*, fama super athera notus. As he looked upon himself to descend from the Gods, he might well say, that he was famed above the Skies.

THE Poet makes him thus speak of himself, which evidently shows, that he would have spoken in the same Sort of effrontery Language, had he been circumstanced as the Hero was.

Horace too is an Instance of the like Stamp;—the learned, the judicious, the well-bred Horace,—the sine Poet,—the polite Courtier,—Macenas's Favourite-Friend, and prime-Minister too, for any Thing that appears to the Contrary,—ready to lash the Follies and Vices of his co-temporary Romans,—could lay-down the finest Rules of Behaviour,—teach the Art of Poetry with the most correct Exactness, and—even durst find Fault with Homer. He speaks-out his Mind most frankly, and does not hesitate in his own Commendation. There are three Puffs of his Vanity, sur-

furpassing all the rest, and enow for the present Purpose. The first is thus expressed—sublimit feriam Sidera vertice. Losty Expectation indeed! The second is—monstrare digito pratereuntium Romana sidicen lyra. The vain Gentleman thought he could not strut the Streets, without being extolled for his Performances: And so forward was he in the Estimate of himself, that, without being sure of what the present Generation did, or Posterity would say of him, he could not hold from boasting of his half-done Deed. For thus he expresses himself—

Exegi monumentum ære perennius, Regalique situ Pyramidum altius: Quod nec imber edax, aut aquilo impotens Possit diruere, nec innumerabilis Annorum series, et suga temporum.

It must be acknowledged, that the *Poet* prophefied true, in the Prognostication of his immortal Fame. His Work must stand the Test, and have (as it has had) the hearty Approbation of all Ages. All the Fault lies in the Article of *Vain*glory, and in being his own Trumpetor.

Ovid likewise stands guilty of the same Enormity, as appears by a similar Plan of expressing it, in Substance an Imitation of the other, and setforth in the following Distich.

Jamque opus exegi, quod nec Jovis ira, nec ignes, Nec poterit ferrum, nec edax abolere vetustas.

And indeed, confidering Circumstances, it is no Wonder, that this Sort of Folly should sometimes flame-out, both in the Discourses and Writings of the bravest Men in the Pagan-World. Humility, Meekness, and an absolute Contempt of the World, were left out of the System of Moral Duties, and rather looked upon as fordid Qualities in the human Composition. Pride. Haughtiness of Mind, (called Greatness of Soul) Love of Fame, and a certain Contempt of others. were Principles instilled (as observed aforetime) by the ablest Teachers of Morality. This may be some Mitigation of the Crimes in the forementioned Inflances, and the Moderns may reverence their Memory, notwithstanding their Vanity. All the Reflections upon them were intended only to show the Propensity of human Nature to shoot-out into it. But the greatest Wonder of all is, that Modern Authors, with all their Stock of Learning, for all their Instruction in Christian Principles, should fall into the same Levity, as they frequently do, in their dedicatory. proemical, egotistical, and the like Expressions.

In a World of fuch Variety as this, there are innumerable Objects, all which Christianity teaches to look upon with Indifference, but which weak Minds grow vain upon, and make them Matter of Boasting. Riches, bodily Strength, Honour, sumptuous Dress, glittering Equipages, magnificent Buildings, and what not?—are gazed at with Fondness by Crouds, extolled to Excess by Sycophants, and made the common Topic of vaunting

these Objects separately, and expose the empty Noise made about them, would be an Herculean Task, and far exceed the Limits of a Miscellaneous Section. Only there is one that rears up its brazen Front, like a mighty Colossus, and cannot with Propriety be passed over in Silence; and without Animadversion. Ancestry is a Subject that raises Abundance of impertinent Clamour among those of high Life, and demands a particular Mark of Disgust and Reprobation.

Rottennell and Uncloannels.

A Family Bragadoreo is one of the vainest Impertinents, and fruns Men's Ears with long and noify Accounts of his Descent; and will even. trace it back as far as the Revolution. This Sort of unmeaning Stuff, he thinks, makes him look big, and overaws the Company into Respect and Reverence: But he is fadly disappointed in his Expectations, as fall who hear it look upon it only as a plain Argument of a Grong Paffion, or a shallow Judgment; and that he is more beholden to his Ancestors for his Blood than for his Wit. Young Squander may enter upon his Paternal Estate, and take his Forefathers' Titles: but if he has no other Marks of Greatness to show, the Elevation of his State only ferves to render him a more confpicuous Object of Contempt and Ridicule. In the Sight of God and Man, a Slave that practifes Virtue is more noble than an Emperor overgrown with Sin; and a Socrates or Cate are more venerable than a Nero or Domitton notwithstanding all their State Dom

State and Titles. Royalty or Nobility is only honourable, when let off with Merit and good Qualities; but while they have nothing to recommend them but a gaudy Efeutcheon and outfide Daubery they can be looked upon in no better a Light than those proud Temples of Egypt, that for all their gilt Frontispieces and azured Vaults, lodged nothing within but wretched Statues of Rats and Crocodiles, or those painted Sepulchres of the antient Yew, "which appeared beautiful without, but inwardly were full of Rottenness and Uncleanness."

Si dicentis erunt fortunit absona dicta, Romani tollent equites peditesque cachinnum.

A Parally Recorded to one of the con

Bur it may be subjoined here, that, of all the various Tribes of Boafters, those are the most intolerable, who are perpetually crying up their own Virtue and Piety. A certain Spirit of Highmindedness is gone out into the Christian World: And amazing it is, that the Followers of the meek and lowly Jesus should be so far infatuated, as to be influenced by a Principle for diametrically opposite to the Genius of Christianity! All Sects and Parties in Christendom however, are led by this wild Spirit, and agree in Nothing fo much as to "glory in their Shame." Inflances of this Kind of Vanityare various and innumerable. Some book of Perfection in one Duty, some in another, and will proclaim their Menit upon the House-Tops, as the Jews founded their Charities with a Trumpet. But it may bring down the moft otot?

most towering Thoughts to observe in general, that even People of the most exact Sanctity and Regularity of Life have no Caufe to applaud, themselves, or grow presumptuous upon it. If Men would fee a true Picture of their Cafe, they must confult the Gaspel-Revelation. There may they behold, as in a fair Glass, the Imperfection and Depravity of human Nature held-out impartially to View, in the fullest Manner. There likewife they are told in the plainest Terms, that Man's best Performances in Religion can merit no Reward from Goo, without the Atmement of an all-perfect Saviour. There too are Rules laiddown, that extend to every Part of our Conduct, both public and private, to all our Thoughts, Words, and Actions: And when we have done all that human Strength can do, we are given to understand, (to our Humiliation) that we are no more than " unprofitable Servants, and have only done that which was our Doty to do.

Nav, let it be granted for once, that it was possible for a Man to perform every Jot and Tittle of the Divine Law for the prefent; yet how can he be fure, that he shall continue to to the End? And without enduring in his Integrity, he must lose his Reward: "All his Righteousness that he hath done shall not be mentioned, in the Trespass that he hath trespassed, and in the Sin that he hath sinned, in them shall he die." As to the present Time, People there are of all Denominations (as well as those of Deistical Principles) who are all-over regular in the Gourse of their Y 2

Lives, if their own Word may be taken for it. They pretend to be all Knowledge in the Head, and Rectitude in the Heart; and need not to fear any Danger of finally miscarrying. But alas! we find, that the Integrity of David the Wisdom of Solomon, or the Zeal of St. Peter, could not keep them within the Bounds of strict Duty. Till we arrive in Heaven then, there can be no Security of Man's Piety and Virtue, nor can any one spiritualize David's Words, and say peremptorily—"I shall never be moved, thou Lord of thy Goodness hast made my Hill so strong." Where is Boasting then? It is quite excluded,

Pone supercilia —

THERE can be no harder or more delicate a Subject to manage with Propriety, than that wherein a Man is obliged to speak of himself. Truth, if spoken in his own Praise, will commonly be spurned as Falshood, or censured for Vanity; or, if he blames himfelf, it will be construed as designed to extort a Commendation from others: And yet Occasions may happen, on which the wifest and meekest Men have been neceffitated to speak of themselves in Terms of Com-Every Man has an undoubted mendation. Right to defend his own Innocence, when called upon to do it. He may be accused of a Crime that he never was guilty of, in which Cafe he may stand up in his own Vindication, and clear up the Matter by the most folemn Affever, ations

ations. Plutarch determines, that any Man ought to praise himself when necessary for his own Justification, or for the Benefit of others. Livius obferves, that no Man was better commended, and with more Justice, than Scipio Africanus from his own Mouth, and that no Body was displeased, because he was pleading in his own Defence. Socrates too, at his Trial, though a complete Master of Decorum, spoke with great Freedom of his Virtues, which was never mentioned as a Fault or Inaccuracy. And even the great St. Paul was driven to the Necessity of pleading his Cause, though he terms it the Folly of commending himself. These and such like Instances of Self-commendation are admissible, and cannot be flygmatized with the odious Appellative of Boafting. In all Cases of this Nature, however, it is necessary to observe Zeno's Rule, and to dip the Tongue in the Mind before it be permitted to fpeak.

But Boasting is a Crime, not only detestible in the universal Verdict of Men, but must moreover be highly displeasing to the God of all Truth, and will be resented by him at the last, It is utterly repugnant to that Poverty of Spirit, Meekness, Humility, and other necessary Qualifications that Christianity requires, that it can never be enough decryed, and hooted out of the Christian World.

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SECT. VI.

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Solet Ironia jocari. FARN.

Sed tamen amoto quæramus feria ludo. Hor.

THE last Chapter was intended to suppress that highflown and verbole Crime of Boaffing; a Crime to which some People are so wonderfully addicted; that they can as well hold a glowing Coal in their Mouth, as keep in any Thing which they think (but they are fadly mistaken) may tend to give the World a high Opinion of their Merits. There is another, no less a-la-mode and as obnoxious to Cenfure as the other, and goes under the Name of-Irony

THERE is not an Individual in the whole Human Species but what is visibly defective in the cor-

corporeal or mental Compositum, or in both: And on the contrary, among all the Classes of Individuals, there is not one Head, of fo dull and heavy a Construction, but what may be sagacious enough to find Matter for Ridicule, in all those variegated Imperfections of his Fellow-deficients. Whether a Man's Capacities be of a higher or lower Size, ftill he can fee (or thinks he fees) fomething ridiculous without him. An Idiot can laugh as well as a Wit. We are got into a merry World indeed, and fo very merry, as if all the Inhabitants of it had no greater Business to mind, than to laugh and to be laughed at, or were fent hither like the Leviathan into the Deep, only to take their Pastime herein. The whole Aggregate act the Part of Comedians, or are builty engaged as Lietors and Gladiators; and, like Cadmus's Serpents Teeth, start up armed Men against each other, while their Instruments of War are -Irony, Banter, Sarcafm, Drotlery, Lampoonry, Buffoonry, Taunting, Jefting, Scoffing, Burlefque, and fo forth: And every Wit (and who does not think himself such?) has his Quiver full of these Arrows, to floot out upon the most trivial Octionals, how can it confile with Christian Dutanoiles Object of it must be the invise he ferivitive of

It is true, these feommata faceta are indulgent enough to the Pride, Levity, and Wantonness of Human Nature; and accordingly were let loose to range, and sport themselves at large in a State of Nature, and before the Christian Dispensation.

Tum Joca, tum sermo, tum dulces esse cachinni

Individuals, there is not one Head, of fo dull and AND no Wonder that they went fo unbridled at that Time, when the Ties of mere Reason were too weak to keep the headstrong Creature, called MAN, within the Bounds of Decency and Moderation. Incorrected, uncontrouled Nature is mighty propense to run into all Manner of Wildnesses and Disorders. This populous Nation of ours would become one huge Wilderness, in the space of four or five hundred Years, if there were not a Man left in it to till the Ground, and keep down the luxuriant terrigenous Excrescences. In like Manner, without the Checks of Religion, the wild inclining Passions of the Human Microcosm, would foon become all over disorderly and vicious: And to fay, that Man has no Need of the Aids of Christianity, is the same Thing as to fay, that the Sick have no Need of Medicine, nor the Indigent of Food and Raiment.

But, though Human Nature has a strong Tendency to run into Irenical Derision, yet the Question is, how can it consist with Christian Duty? the Object of it must be—the invincible Instruction of our Fellow Creatures, or—their Vices. Whoever derides a Man's natural Desormities, reproacheth his Maker, and what a daring profane Piece of Mockery is that? It is the same Thing with the unavoidable Imbecilities of the Mind. Pity and Prayers are due from others in both these Cases. As for the notorious Vices of hardened Reprobates, they

they are of too ferious and shocking a Nature to admit of jocular Reprimand. Certainly no one could be mad enough to be merry at feeing a Man plunging a Dagger in his Bowels, or vaniting down a Precipice. Suicidifins, Murders, Rebellions, &c. are moving Travedies, and la Man must be out of his Wits, before he cambe jocular upon the Authors of them. In the Definition of MAN, indeed, fome Philosophers have adjoined Rifibility to Rationality; but, certainly; there can be no Symptoms (except the violent Diftortion of the ofcular Muscles) of Manhood in this Sort of ill-timed Merriment. On the contrary, Seriousness and Gravity are commendable and praise-worthy Qualities in any Man, as being most suitable to our present bot and Situation in this World of Difficulties, Dangers, and Trouleft for their Direction. in all Cafes of Im.cold

A certain Modern Writer tells us, that when the Talent of Ridicule is employed with a View to laugh People out of their Follies and Vices, it may be of forme Service to the World : And another of Antiquity has observed, that o brow

tance. By this they are to take all their Mea-

and Air of awful Solemite, and malefile Gravity - Ridiculum acri fortius et melius magnas plerumq; tion! The Strain, in thort, of tier hard I effa.

ment is enough to condemn the use of front,

But with the utmost Deference to the Memory of their Authorities be it spoken, the Justness and Validity of their Sentiments, upon this Point, must be called in Question. The vicious World may be ranged into two general Divisions; the POST

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one Part not lost to all Sense of Shame, and the other such as glary in their Wickedness. These latter are hardened to Insensibility, and Bomb-proof against the sercest Fire, and will even return your Canonade with the loudest Laugh at your vain Attacks. "He that rebuketh a Scorner getteth himself a Blot." And if you ply the other with the greatest Efforts of your Win, alas! these Weapons stick only in the Skin, but will never reach the Heart. So that, finally, it is solid substantial Reasoning and Argument only, that must come up to the Case, and produce a thorough and lasting Reformation.

But-"to the Law and to the Tellimony." for an infallible Determination of this Matter. The World has an unerring Rule or Standard left for their Direction, in all Cases of Importance. By this they are to take all their Meafures, in their Sentiments, in their Words, and in their Actions of Here, then, every one ought to fix his Foot, and refolve to fland by this Word of Gop, in the Chaptian Revelation. Not one Word of Irony in it, from first to last but an Air of awful Solemnity, and majestic Gravity runs throughout the Divine System of Instruction! The Strain, in fhort, of the New Testament is enough to condemn the use of Irony, fo much in Vogue in all the Parts of Christeni of their Authorities be it fooken, the Juffin Smob -Validity of their Sentiments, upon this Point,

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POSTSCRIPT.

Querulousness, Loquacity, Possiveness, obscene Discourse, and such like, come rather under the Denomination of Peccadillos than Vices; and, therefore, may be omitted from a particular Correction, as not being designed to be included in the present Plan.

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AGAINST

L U X U R Y.

SECT. I.

Luxuria incubuit victumque ulciscitur Orbem.

LUCAN.

Creature, among that immense Variety that stock this habitable Globe, but what goes on in a more regular uninterrupted Path of Life than he. In their various Pursuits, they seem to answer the End of their Creation better than their Lord. He governs them, and they read him perpetual Lessons of Regularity. Vast is his Domain over the Animal World, and "the Fear of him and the Dread of him" is impressed upon every Beast of the Earth, every Fowl of the Air, and all the Fishes of the Sea: Into his Hands they are delivered! Along with so extensive

five an Empire, he has the Government of himfelf but into his Hands, and committed to his Truft, by the Supreme Governor of all Things. Man's peculiar Province is to rule himself, and his principal Bufinefslies in directing his Thoughts, Words, and Actions, to answer the right Purposes of his Existence. The more flagrant Variations from the right Point of Direction have been flygmatized, in the foregoing Reflections upon the two former Instances: And those principal Deviations from the proper Line of Action are to be the Subject of the following Observations: And among the black Train of criminal Excelles of this Kind. that abound in Christendom, Luxury, for its Commonnels and Malignity, deferves the fift and befides, the Sot is the more mil, noire bline than the Glution, and it ore prepared "to com-

THERE are leveral Sorts and Degrees of Jenfuel Indulgences, all which are directly contrary to the Dictates of cool Reason, and the Obligations of sober Virtue; all which call aloud for the severest and most rigourous Correction.

In the highest Rank of all Offenders, against the Rules of Moderation, we may place those Libertine Rokes, who wantonly call themselves. Men of Pleasure. This Epicurean Set of Men sling away their precious Time (of which alone, as Senera neatly observes, it is a Virtue to be covetous) from Infancy to the Grave, in a Round of idle Amusements, vain Pursuits, and victous Revelings. Air, Earth, Ocean are all ransacked to gratify their luxurious Appetites, to inflame their

their Passions, and minister Incentives to Sin. Fowls, Fishes, Beasts, are slaughtered, and load their Tables to feed the inbred Corruption of Human Nature, and to heap up Fuel upon the Fire of their Lusts. And these irregular Inclinations gathering Strength, "like a Giant refreshed with Wine," stimulate the Sensualists to bound from one Enormity to another, and to turn the greatest Part of their Life into one mad Batchanalian Riot. For.—

THEIR Drink too bears a full Proportion to their Meat, and exceeds all the Bounds of Decency and Moderation: All the Difference is, that less Time is confumed in the former than the latter; and besides, the Sot is the more mischievous Animal than the Glutton, and more prepared "to commit all Manner of Sin with Greediness."

Indulgences, all which are directly contrary to WHAT Scenes of Intemperance and Wickeds nels may be feen at fome Festival Meetings! Crouds of human Creatures literally metamorphofed into Brutes and Savages! Some foaming with Rage, and threatening Revengefor some imaginary Affront or Injury! Others barefacedly boafting of their extraordinary Feats of Lewdness and Debauchery! Some straining their Lungs, and belching out the most horrid Oaths and Curfes; whilft others rant in Infidelity, and blaspheme "that holy Name whereby they are called!" And all of them feeming to have thrown away their Senfes and Reason, and every Thought of Gop and their Duty! A Hogarth-Picture of Confusion and Impiety!

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Ir would make up but a melancholy Story, and shocking to the Delicacy of any sober Christian, to draw in full Length all the Particulars of the European Luxury. It may suffice for a Sketch, to mention only—the vain Magnisicence of their Buildings, the Pomp of their Dress, the costly Jewels they wear, the Number of their Retinue, their gaudy Equipages, the Expence and Profusion of their Tables. In all which Articles of Extravagance, there seems to be a continual Emulation, among those in High life, who can be the uppermost, and arrive the first at the—ne plus ultra State of Fashion.

But, as there is no general Rule without Exception, fo it must be acknowledged with Thanks to kind Heaven, that this is not always the Cafe with People of the highest Ranks. Some there are, whose Defires are confined within the Bounds of Christian Decency and Moderation. Virtues are more noble than their Blood, and Providence feems to have made them great, that they might be the more extensively useful to the World. After a frugal Enjoyment of their good Things, according to the Dignity of their Station, they pour out the Superfluity of their Fortune to relieve the Wants of their indigent Brethren; and like the Sun, "fhining in his Strength," they fcatter their welcome Influence upon all below them within the Sphere of their Activity. Besides, they not only warm with their Munificence, but enlighten by their Example. ThefeFavouritesofHeavenandBenefactorstoMen

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make a Domestic Reform (as Governments should a Politicalone) and cut off all unnecessary Expences, that they may be the more liberal in Works to all about them. It is no Harm to say—God increase their Number! But good Examples are not the Object in View: It would be an entertaining Employ to pay them further Attendance; but a very disagreeable Business demands Execution, according to the proposed Design. For—

FROM you extravagant Instances of Luxury, inimical to all that is Good; if we let down our Thoughts upon the inferior Classes of Christians, we shall find them following the other as far as they are able. Man is a strange aspiring Mimic of a Creature, and will be climbing up after those above him. Every one is upon the Spur to get to the Land's End of his Wishes; and the Soldier has a strong Ambition to be made a General, and the Sailor to ride Admiral, the Peafant to have a Seat among the Senators of the Nation. An incurable Madness to show away, and cut a Figure in the World, fires the Generality of a Community to live above their Rank. Not content to be what they are, they affect to be what they are not. Not fatisfied to keep Company with their Equals, they must thrust themselves into the Circle of those of Superior Fortune. They drefs, and fare above their Ability, pay and receive impertinent Vifits, though they have neither Time nor Substance to spare for Extraordinaries. When Intemperance, however, is fo much in Vogue among Persons of Quality, the lower Class will not endure to be temperate; and when the Gentry are Atheistical, Clowns will be profane, as while Masters rant and swear, Servants will catch the same Sort of Language, and scorn to be behind.

Occupet extremum scabies—is the common Motto. And so in all other Instances of fashionable Deportment. Great Criminals give a Kind of Sanction to any Folly or Vice, and make it appear polite and reputable: And so the Mischief goes round from High to Low, and from one Generation to another,

As the Vice of Self Indulgence then is grown fo univerfal, it becomes a seasonable Business to curb and oppose its Progress by laying down proper Arguments against it. Warnings may alarm and reclaim the Wise and Tractable, while refractory Fools may receive them without Impression: It is a just Observation of the Royal Moralist to the same Purpose—"a wise Man will hear and increase Knowledge, but Fools despite Wisdom and Instruction."

For the first Argument of this Kind, consider the present Mischief that follows inevitably upon a luxurious Course of Life. Worldly and prudential Reasons are apt to work most forcibly upon the human Mind; and therefore are to be the first in Order, especially as infinite Wisdom has taught us to pray, in the first Place, for our daily Bread, and then for the Good of our im-

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mortal Concerns. If "a wilful Waste makes a woeful Want," it is very certain, in the natural Course of Things, that Luxury must destroy the Substance, and bring on Distress and Poverty.

THE most superficial Observer may easily perceive which Way the Wealth of the most Capital People goes to Wreck and Ruin. Bankruptcies alas! are no Prodigies, but make up a long Lift weekly in the most renowned Nations of Europe. If it be asked, what was it that reduced the greatest Families to this Abyss of Misery? The Answer is very obvious from any but an Idiot-It was not Shipwrecks, Fires, DISSIPATION. Inundations, Misadventures in Trade, or other common Accidents, but that more devouring Vice of Luxury and Extravagance. By this alone, Numbers God knows! from High-Life are reduced to the most wretched and pitiable Condition! This alone is more voragious than the fabled Harpies of Antiquity, or Actaon's Hounds, and eats up Master, Wife, Children, Estate, and all. By this alone, their Lands are transferred, their Privileges torn from them, their Reputation funk, their antient Dignities loft, their Titles forfeited, their Families extind, and those themselves "made the Tail who were once the Head," as Mofes ex: presses fuch a Downfall: And to behold a Relation, a Friend, or Familiar, in this shocking Situation, would move the Sympathy of a Stoic, and diffolve him into Tears. But the Case is past all Remedy and cannot be otherwise. Wide wasting Extravagance has undone whole Empires together,

no less than private Persons, and tumbled them down from the Summit of Grandeur into the Pit of Destruction.

For an extemplary Proof of this, we need only to take a Look back at the remarkable Downfall of the Roman Empire; once fo flourishing, fo powerful, and renowned! They were not contented, fays a noted Historian, if their Falernian Wine was not strewed over with Roses in Winter, and cooled in Veffels of Gold in Summer. They valued their Feasts only by the Costliness of them! And the Birds of Phases must be fetched, through all the Dangers of the Seas, to smoak on their Table : And, to complete their Carruption, after the Conquest of Asia, every Sort of Effeminacy was introduced into their public Entertainments: So that Julius Cafar, who knew the Delicacy of the Youths in the Roman Army, commanded his Soldiers, at the Battle of Pharfalia, to push their favelins directly at the Face. And it happened as that great Man forefaw, that the young Fellows, being exceffively fond of their own Beauty, turned their Backs and fled, for Fear of being disfigured with Wounds and Scars.

In a Word, Cæfar observes in his History of the Civil Wars, that when he forced Pompey's Camp, he saw nothing but all Kinds of Voluptuousness, Debauchery, and Slaughter, in that last and fatal Overthrow of the Roman Extravagance and the Roman Liberty together.

FROM the Devastation and Mischief upon the Fortune, we may turn our Thoughts upon the fatal Effects that Luxury has upon the Body. If Men fpend faster than their Incomes will allow, there is a fure Foundation laid for future Poverty and Want: So if they eat or drink more than their Heads will carry or their Stomachs digest, it brings on Pains, Weaknesses, Fevers, Confumptions. A Libertine Rake trefpasses against the Rules of Temperance and Sobriety; overcharges his Palate with Meat, and his Head with Drink, and all ends at last with a shattered Constitution, a distempered Body, and a ruined Estate: And if the Epicure would state his Accounts impartially, he would find to his Coft. that his lawless Revellings have been dear bought; those infatuated Riots, which pass the facred Bounds of Reason, that the God of Order has fet to Man to make him happy. the file flat

CERTAINLY, it needs no Stretch of Argument to prove, that long Life is a Bleffing, as it is efteemed and prized by the whole Animal-Creation. Examine the various Tendencies and Purfuits of—all the Beafts of the Field, the Fowls of the Air, and Fishes of the Sea. What amazing Shifts have they all to preserve their Being from Destruction or Harm. Self-preservation, we find, is a strong and incessant Principle of Nature, in the contemptible Mite as well as in the towering Elephant. How instantly do they sly from the Approach of any Danger, that threatens them with the Loss of their Life or Safety; and how vigorously

oufly will they stand upon Defence, when attacked by an Enemy! Man, who is the Top of the Creation, has Arts and Means innumerable, to preserve himself from Harm, amidst those manifold Accidents that compass him about on every Side. Even those miserable Wretches, who drag along their Life in Captivity and Chains, will do all they can to preserve it, and it is the very last Thing to be given up:

Bur, then, long Life is not fo great a Bleffing for the Sake of living only, as for the Sake of living well. It is not fo merely, that we may eat and drink and fleep, and awake again, to do the common Drudgery of Life, and run the fame Round of bodily Exercitations: But God feems to preserve us in Existence, that we may have the more Time to mind the nobler Things (for which Man was born, else he is a mere Riddle) of Eternity; that our Reason may ripen into folid Devotion; that Years may cool our boiling Passions, and settle us into a State of Seriousness and Gravity. He prolongs our Days moreover, that we may look back upon, and lament the Vices and Follies of head-strong, heedless, giddy Youth, and redeem the miffpent Time, by serving him with a double Diligence, and doing more Good in our Generation: That fo, having finished our Course here, in a well-ending (repenting) State, our future Reward may be greater.

Upon this Account was every Man born, and fent

fent into the World: Upon this Account, and no other, Gon continues them in it; and upon this Account Life is worth wishing for and prizing.

Experience) that Age should bring Men to their Senses and Reformation. But strange it may seem, that an abstemious and virtuous Course of Life should be the certain Road to old Age, and multiply their Days upon Earth! So it is however, in general, and the important Truth of it deserves to be confirmed upon these particular Considerations.

It is evidently fo, if the natural Course of Things only be regarded. Every one must allow, that a good and regular Life has plainly the Advantage over a bad one, in this Respect. Sobriety and Moderation in eating and drinking breeds no Diseases, whereas Intemperance is the Cause of very many, and sends Numbers of putrified Sots and Epicures out of the World before their Time. This Vice, indeed, does its Work imperceptibly, and by flow Degrees, fapping the Vitals, like a continual Stream undermining the Banks above them. This is the common fubtle Process of Luxury: But sometimes, like an irrefiftible Inundation, it fweeps down all before it at once. A voracious tumultuous Paffion often puts Men upon taking those inordinate Measures to indulge it, as brings them to the Gallows or Gibbet. The merciful indulgent

gent Father of Mankind has given them a demonstrative Proof of the bodily Mischief of Self. indulgence: It is a Proof adapted to their very Senses, and works Conviction beyond the Power of Rhetoric; as Alexander the Great was more affectionately moved by one Sight of the Grave of Cyrus, the King of Persia, than by all the solemn Lectures of his Master Aristotle. Philosophers may argue, Divines may declaim more cogently, but Men are Men still, and will not learn but by what they feel. Gon takes the Rod of Correction into his Hand, and makes them fmart under riotous Excess. Gouts, Fevers, Confumptions, are Ciceros and Senecas, that teach the best Lectures of Morality, and convince the Glutton and Drunkard how eruel a Master they have served. Banquets may please a wanton Appetite, but Pains and Distempers lurk unseen in the choicest Dainties: And the richest Wines are but Poisons drank from Circe's Cup. In thort, the Rake, at every immoderate Meal, is giving a Shock to the delicate Fibres of the Conflitution, which by repetitional Blows, brings the whole Human Fa-Body. But alast to reach the to the Sand and tions as the Caufe of temporal Milestes and Do

This is Realon—this is Philosophy—this is Divinity—if you please. Divinity, Philosophy, Reason, all teach the same Doctrine, and join Hand-in-hand to confirm one great Truth of the Bible—that " the wicked thall not live out Half fended Gop. Only connect the learning and side

Did Nature keep her Hands off the Senfualift

and permit him to draw out Life to the utmost Span; yet the Decrees of God will not. In these secret unchangeable Purposes of his Will, he can by no Means clear the guilty, nor let him go unpunished. The Abuse of the Body, and the Misuse of God's good Creatures, is certainly an high Offence to the Giver of all good Things. And a thousand Ways (unforeseen by Mortals) has he, to lead Offenders against his Laws into Temptation for their Crimes, and a Snare for their Life. And so it comes to pass, both by Rules of Nature and the Orders of Providence, that the Years of the Rake shall be shortened.

"Great Legislator! scarce so great as kind!
If Men are rational, and love Delight,
Thy gracious Law but flatters Human Choice;
In the Transgression lies the Penalty,
And they the most include who most obey."

But these Mischiefs are but of a worldly Confideration, and extend no further than to the Body. But alas! to represent sensual Gratifications as the Cause of temporal Miseries and no other, is to give too imperfect and too favourable an Account of them. They are no more than short Skirmishes before the Battle, or a Prologue before the most dismal Tragedy. Take a final View of an intemperate Life, in that it exposes the Criminals to the Vengeance of an offended God. Only consider the fearful End of the abandoned Rake in the Gospel, which is a most exquisite Picture, and should not be passed over

over upon the present Occasion. It came to pass, says the Draught Divine, that the rich Man (who had fared sumptuously every Day) died and was buried; and in Hell he lift up his Eyes being in Torment, and seeth Abrabam a far-off, and Lagarus in his Bosom; and he cryed-out, and said, Father Abrabam have Mercy on me, and send Lagarus that he may dip the Tip of his Finger in Water and cool my Tongue, for I am tormented in this Flame.

And it is out of pure Mercy to the World, and to prevent these present and future Miseries. that the Gop of all Goodness has prescribed those falutary Gospel Duties of Temperance, Selfdenial, and a sparing Use of bodily Refreshments. In all his facred Laws, he has schemed to make all his Human Creatures happy; happy now, and happy to the longest Continuance of their Being: And if they were as punctually obeyed, as they are strictly enjoined, they would once more make this Earth a Paradife of Pleafure. Every Precept of Christianity is founded upon the exacted Truth and Propriety of Things; and a Compliance required, because of its Fitness to be done, and not because the Supreme Legislator has Power to command what he pleases. Thus if we are called upon to love Gon, we have the ftrongest Reason to do it, as he is the greatest and best of all Beings. If we are bidden to fear him, it is because " he hath Power to cast both Body and Soul into Hell." When we are called to a State of Humility, we must know, that " Pride Bb 2 THE

was not made for Man," nor fultable and becoming to fuch fhort-lived, helplefs, dependent Creatures as we are. When we are ordered to be abstemious in carnal Gratifications, it is to keep us out of those lawless Excesses that would ruin us. And fo upon the whole, we are enjoined no Tempers of Soul or Behaviour of Life, but fuch as are fo many true Judgments of Things, and built upon the Foundation of Reason, and the Exigence of our Cafe,

A Religion, therefore, (O ye Deifts) that comes from the God of all Wisdom, has only reasonable Commands to reasonable Creatures: And he cannot but infift, that all his reasonable Beings should be more reasonable, more perfect, or more like himself, who is the Fountain and Pattern of all Perfection: And he precifely knows, that carnal Indulgences do feed the feculent and droffy Parts of Human Nature, stupify and besot the Reason; deaden the Life and Spirit of Devotion, clog down the Soul to the Earth, and render Men utterly unlike the all-pure all-holy God. Whereas, on the other Hand, a temperate Course of Life keeps all the irregular Motions of the Passions under proper Discipline and Restraint, refines Human Nature, sublimates the intellectual Faculty, inflames the whole Man with Devotion, raifes the Soul from Earth to Heaven, and lifts him up into a Refemblance of the ever-adorable Good and ad a charged about

State of Hamilty, we must know, that " Pride Bb 2 was

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COVETOUS NESS.

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Order of the Body Politic, as School is for the

Avaritia pecunia studium habet quam nemo sapiens concupivit. Ea quasi venenis malis imbuta, semper infinita, insatjabilis est; neque copia neque inopia minui-SALUST.

file Member of Society in a bajo this Syrradore

A S Man is formed a focial Creature, his Affechis Frame, to terminate in himself: But as he is connected (like a Member of the Animal Body) with those of his own Kind, some Part of his Happiness or Misery depends upon the Happiness or Mifery of others; confequently, he feels a certain Impulse to rejoice at their Welfare, and the Sight of their Diftress gives him Difturbance. by all: But a Heical, felille, interched Difficultion

Excepting here and there an Idiot; a Madman, or Monter, (there are Monsters in Morality za erfal Sentiments of Mankind.

as well as in Nature) this Sympathetic Sense or Feeling is interwoven, or originated in the whole Human Species. It is ingrafted in the Hearts of the Afiatics, Africans, Americans, as well as upon those of the polished Europeans. Those People, who have lived without Houses, without Laws, without Commerce, were never found without this Impression, in the Temperament or Constitution of their Nature: And a wonderful Provision of Gop it is, for the mutual Support and Comfort of Society! It puts in Motion all the Offices of Kindness, Benevolence, Humanity, Gratitude, Parental, and Filial Affection, Friendship, Patriotifm. &c. which are as necessary for the good Order of the Body Politic, as Self-love is for the Welfare of the Body Natural.

As this compaffionate Emotion of the Human Frame is intended to serve fuch great and noble Purposes, that Man may be reputed the most useful Member of Society, in whom this Sympathetic Turn is most operative and extensive; and on the contrary, he is the less beneficial one, in whom it is weak and defective, or more partial and limited in Exertions. In the common Eftimate of the World, two Men of these opposite Characters contrasted, are as contradistinct as Light and Darkness: Wheresoever it is found to be liberal, patriotic, difinterested, it forms a most amiable Character, and is admired and esteemed by all: But a stoical, selfish, interested Disposition has ever been branded with the utmost Expresfions of Odium and Difgrace. Such are the unjversal Sentiments of Mankind.

So natural and impulsive is this innate Principle, that it has then up to the highest Pitch of Patriotifm in those Persons who have been born, and fived in the most uncomfortable Climates, and under the worst of Governments. What uncommon Difficulties has it surmounted, upon the Appearance of Danger threatened to their Country!

WHOEVER, therefore, has the leaf Spark of Rellow-feeling mextinct in his Breaft, cannot but be fenfibly fruck with Concern, at the present Hardships and Miseries of those numerous Fellowcreatures, that meet his Eye and engage his Attention all over Christendom. The mean Appearance in the Human Face Divine," the Rusticity of Demeanour, the vile Dress, Poverty, Slavery, Dissipiritedness, Ignorance, (almost to Stupidity) which attend these poor Creatures, are mostly owing to the rapacious Avarice of those who have it in their Power (through an Affluence of Fortune) to better the Situation of Numbers about them. In every Nation, there is Wealth enough and to spare, to make the Bodyfocial, not only easy but happy: But the great ones (like the Diforder of a ricketed Head in Individuals) rob the Rest of the Members of Community, of their vital Support and Nutrithe there is not one which allers the exact

Goo, who is the common Friend, as well as the Father of all Men, is not to be imagined to partial in his Dealings, as to provide Pomps and Luxuries

Luxuries for some, and leave the greater Bulk of his Children destitute of the necessary Supports of Life: But when we examine upon what Conditions and Provisos that Abundance is behowed upon some, we shall see no Reason to afperfe, and "charge Goo foolishly." For though he hath not opened his Hand so bountifully to the Poor, yet he gives them (as it were) Bills of Demand upon the Plenty of the Rich. and a Right to be supplied by them. Upon which Account, every rich Man is not literally the Proprietor of his own Good, but rather a Steward, entrusted by the universal Master, to provide for the wanting Parts of the Family:" So that, if he fuffers his Covetowiness to amais all to himself, he both robs the Poor of their Right, and abuses his Trust under Goo: And this, cerfainly, is a most treacherous Act of Baseness, and criminal Pervertion of the Divine Intention.

It is impossible to lay down any adequate Rules to proportion Men's Charities, since infinite Wisdom has not thought proper to do it. As God will hot be a "Judge and Divider over Men" in civil and judicial Affairs; so has he left it to the discretionary Act and Deed of every one, how to dispose of their Riches. Accordingly we find, that among such a Multitude of Precepts to Acts of Charity, contained in the Bible, there is not one which allots the exact Proportion of it; only there is one Rule given, that may serve as a Directory in this Case—"to whomsoever much is given, of him shall much

be required:" By this General Rule, every Perfon of Fortune may fee, that fome more substantial Food is required for a Lazarus's Portion, than Crumbs that fall from a rich Man's Table, a more commodious Hospital for his Reception than lying at the the Gate, better Chirurgeons than Dogs to cure his Sores.

oid died old

THE PARTY OF MICH

But Covetoujness is a Vice of so malevolentra Nature, that no Share of Relief will it contribute to others. It is void of Humanity and every social Virtue. It can pass by the Orphan, the Widow, the Fatherless in Distress, without a good Wish, a Sigh, or a Tear. But Omission of Duty is not the worst of the Story. It drives Men on to commit all the Acts of Barbarity and Tyranny, that a diabolical Wit can invent. Such is the Quality of—

Avarice, that snarling Vice, ill-fated,
Hating all Men, by all Men bated!
A Compound of Antipathies,
Without one Grain of Sympathies!

But particular Instances of its horrid Effects will set it in the strongest and most odious Light: And all Ages and Nations afford too many Examples of insatiable Wretches, who have committed the most notorious Acts of Injustice and Oppression, if it be Injustice and Oppression to trample upon the Lives and Properties of others, and to violate all the Laws of common Humanity.

It was this Sin that was the principal Actor in those bloody Tragedies, brought upon the Stage in the four antient Monarchies, which may juftly be called fo may Empires of Banditti, Free-booters, and licenced Thieves. The first of these that reared up its Head, was the Affirian; founded by the notorious Nimrod, who had his Seat upon the Banks of Euphrates. He built his Throne upon the Blood and Defolation of all the neighbouring Nations. Behold, thou haft heard (fays that taunting King's Son to Hezekiah) what the Kings of Affyria have done unto all Lands by destroying them utterly .- Have the Gods of the Heathen delivered them which my Fathers have destroyed, as Gozan, and Haran, and Refeph, and the Children of Eden which were in Thelasser? Where is now the King of Hamath, the King of Arphad, the King of the City of Sepharvain, Hena, and Iva? This mighty Kingdom descended afterwards to his Wife, Semiramis, and extended and held up (as it was begun) for fourteen hundred years, by Acts of Treachery, Plunder, and Maffacres. And where to many site and the

THE fecond universal Monarchy was the Perfian, established by that Cyrus so often mentioned by facred and profane Historians. Cyrus waded to his Throne through the Blood of his Brother and his Son: And the Government was continued about two hundred years after this, by the most abominable Wickedness and Bloodshed as the other had been before it.

Monancury, like the Ocean, is never at Reft long togother, but nifes and falls in certain Ages. and different Countries. As it ebbed in Perfie. it flowed to Greece in a mighty Inundation, and drove down all before it. Like a huge Polyphemus, it stalked through the Nations all around, in the Person of Atexander. This Upstart Prince overturned all Things both by Sea and Land, and spread Terror and Devastation wherever he came. In the Height of his lawles Career, and when he was plundering and murdering all about him, he met with Diomedes, cruising for Prizes with a fingle Ship, whom Alexander took Prifoner. The Captive remonstrates to the Hero thus-I, tays he, because I play the private Corfair, am accused as a Pirate: Thou, that does the like with a powerful Fleet, art filed an Emperor. Were thou alone, and a Prifoner as I am, Men would efteem thee no better than a Thief: And were I at the Head of a numerous Army as thou art, they would reverence me as an Emperor. For, as to the Justice of our Caufe, there is only this Difference, that thou doft more Mifchief than I. Misfortune has compelled me to be a Thief: Whereas nothing but an infatiable Avarice puts thee upon the fame Course of Life. Nothing could have been faid truer and bolder of the Macedonian Youth, fo much talked of, and made the Pattern for Heros and Princes.

View of the Roman Empire, we shall find the same Cause producing the same Effect. It was

C c 2 established

established by Julius Casar, and supported by Casar Augustus, his adopted Son, with a continual War against Heaven and Earth—against the Souls and Bodies, the Liberties and Properties of Mankind.

man, it italked through

Rome, at the Beginning, was not fo much a City as a Camp for Soldiers, or Place of Security for Men of desperate Fortunes; as Greeks, Latins, Albans, Tufcans, most of them Outlaws and Robbers, who defended each other from Juffice by Force of Arms. This Afylum, which was first planned and opened by Romulus, a Man of uncertain Parentage, gave Rife to the Capital of the World, and drew together vast Numbers, through the Hopes of Booty, and the Prospect of making up their loft Fortunes: "For, where the Carcafe is. there will the Eagles be gathered together." For the Purpose of enriching themselves, they spilled Oceans of Blood throughout all the adjacent Countries, murdering one-half of the Globe, and putting Shackles upon the other, in their fuccessive Emperors. Witness the Domitians, the Caligulas, and the Rest of those Royal Monsters. who were nothing else but so many Imperial Thieves and Murderers; who deceived and deftroved their Fellow-creatures for no other Reafon, but to gratify their hellish Avarice, and who were, in fhort, the Terror, the Plague, and Scourges of all the Earth,

HERE ended universal Monarchy, which never could exist fince, notwithstanding all the Struggles

gles that have been made for a Re-establishment. by Christian Princes. Several of these (to their Shame!) have lately copied the Avarice of those rapacious Harpies of Antiquity, who plundered all the East and fwept the Inhabitants of the West before them. Behold the present Heads of Kingdoms and States actuated by the felf-fame voracious Spirit, forming Plans to depopulate other Kingdoms and States, to crush all the weaker Powers about them, and almost to turn the World upfide-down! And, as the greater Fishes prey upon the less, and Might overcomes Right; fo, in every Christian Community, the People of higher Rank oppress the lower. Though universal Monarchy ended, yet Covelousness had I can Liever made and I be deer out frunds I no. I

" O Shame! Where is now thy Blufh?"

So no one weed free soft ander him.

Look at you Misanthrope—Pigmalion,
With ready Cash near Half a Million!
Yet, brooding o'er the glittering Store,
Wou'd batch it into ten Times more.
Each waking Thought and nightly Dream
(Miser indeed!) is on one Theme.
With anxious Mean and wary Eye,
He lets Advantage none go by.
With Name of Dullard you may flout him,
But can an Argus come about him?
Or as a Wachum represent him,
You may: For can you circumvent him?
The Fox is sy who can entrap him,
Or off his Guard pretend to snap him?

Enjoy-

He needs no Dragon for his Centry,
To golden Pomes to guard the Entry,
His Eye is ever 'wake to watch ye,
And Law's your Limbo if he catch ye,
To hang transport for least Transgression,
Though Famine forc'd to make th' Aggression.

Lay ope your Wants in fostest Plaint:

Dear me! Will down cut Adamant!

Hint such a Favour well would fuit ye;

He growls like Gerb'tus, sit to eat ye:

Let who will want or be descient,

Self can be, will be self-sufficient.

When Self's thus set on golden Hutabes,

Poor Hopes to escape appressive Chutches,

Poor Hopes indeed! You dare not plunder him:

So no one must live easy under him.

Sotamon count bas karetmark

It is furprizing, indeed, that the Vice of Covetousness, or Fondness for the World, should bear such an universal Sway in the Hearts of Christian Professors, considering the Force of those Arguments, contained in their Hely Religion, against this base and pernicious Passion. But—

SETTING aside all other Arguments upon the Occasion, the inward Torment and Misery that naturally attends it, is an Objection to it, that may be felt by the most obdurate and insensible Worldling, and is enough to set the keenest Heart to abhor it. When the galling Spirit of Avarice enters in there, it spoils and disrelishes (like Choler in the Stomach) every Comfort and Enjoy-

Enjoyment of Human Life. In some Nations it has been thought the feverest Punishment for Malefactors to be condemned to the Mines : And the Mifer may be faid to condemn himfelf to a Torment equally ignoble and afflicting. Like the Miners, he is gainless and laborious in his Work. "Those wretched Creatures, buried alive in Earth and Darkness, were never a Jot the richer for all the Ore they digged; no more is he, though he could get all the Wealth of both the Indies. And, though he calls it all his own, yet, alas! he possesses it no otherwise than a Prifoner does his fail, or a Madman his Chains. His? Heaps of Gold are only the Instruments of his Punishment, and the getting more serves not to make him happier, but rather to add Weight to his Shackles." All the Wonder is, that, in the Midft of Plenty and the Means to be happy, he should be so miserable and wretched! However, so it is, and he must feel it very fensibly, though a Riddle to himself and to all the World! All the while he is good to nobody, but the worst of all to himself: For, what for the Care of getting and the Fear of lofing, the covetous Hage may be faid to enjoy-nothing.

Quarit aquas in aquis, et poma fugantia captat

Through these Thorns and Briers of Self-torment does the Gripe make his Way in getting, even though he does no Wrong or Violence to any. But if his Desires be so keen set and craving craving, as to push him on to open Acts of Injustice or secret Fraud, his Conscience will add another Sting to his Misery. His after Reslections will be as Gall and Wormwood in his Caps of Pleasure, and turn his ill-gotten Wealth into an intollerable Curse: And this is the fatal Consequence of Injustice. It will, doubtless, be attended with present Pains in Hand, besides eternal Instictions in Reversion: For "the Wages of Sin is Death;" Death here and Death hereafter. Sorry Wages indeed!

BUT could the Miser keep clear of present Ills. and enjoy his Hoards of Pelf with content; yet the Uncertainty of their Stay with him, is another Thing, that mightily lessens their value. All the poor Bleffings of human Life are held by a fickle Tenure, and are ever in a reeling Situation, like the whirling Globe under our Feet. A raging Fire may foon lay whole Streets of Property in Ashes. A violent Storm at Sea may fink the richest Ship that comes loaden from the Indies, and ruin the Owner. Losses and Misadventures in Trade may fweep all away, and reduce the affluent Merchant to nothing. Unfeafonable Weather may frustrate the biggest expectations of the Husbandman, and baffle all his Care and Labour. The Case is the same, and it makes no Odds, whatever Instance we fix upon. Upon which Account, a certain Writer of Antiquity, in order to abate Men's Fondness for the World, has this striking Argument-" Wilt thou fet thine Heart upon that which is not? For Riches.

Riches, certainly, do make themselves Wings, and slee away as an Eagle towards Heaven."

Scenes treshing thedifalves to Sight!

Bur though these fleeting Objects were never to foar out of Sight, but to ftay with the Poffestor while he remains here; yet it is to be remembered withal, that he must not stay with them for any confiderable Length of Time, and may be fnatched from them in a Moment. Men may wish, and lay Schemes to compass such a Pitch of Fortune, such a Post of Honour, such a Place of Preferment; but Death may arrest them in the Height of their Pursuits, and the Summons must be obeyed. Look only upon the experience that every one has had of this Truth. Experience is the best Schoolmaster, and teaches better than the Force of Argumentation. What a Defolation hath "the King of Terrors" wrought among the Inhabitants of the Earth! How does it amaze our Thoughts to look back upon the Multitude of Generations, that have passed away " like a Dream when one awaketh!" All those Heroes of Antiquity, that laid waste whole Kingdoms, and made the World before them like a desolate Wilderness-the Nimrods, the Cyruses. the Alexanders, the Cafars, who made fuch Havock upon Earth, are all become a Prey to the universal Destroyer of Men. Those Philosophers, Politicians, Legislators, &c. who filled the World with their Admiration and Fame, are now hushed up in profound Silence, and fent into the Land where all Things are forgotten.

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IF we take a Look into a Charnel House, where the Ruins of our Fellow Creatures lie, what amazing Scenes present themselves to Sight! Herein we fee plainly, how transfent is the Shadow of Human Life, how unitable the Foundation. how precarious the Tenure of this Habitation terrefirial! But could we take a Niew of all the Graves and Tombs of the Earth, Lord! how would the Millions of the Dead startle and confound us! From thus furveying the Conquests of Death, it will put us in Mind of his many Enecutioners, and induce us to fay, with a late celebrated Author, when reading over the Names of those Destroyers of Men-Fevers, Gout, Droply, Apoplexy, and Consumption 1 wonder through which of these Gates I shall pass from Life." Through fome of them, all the Living must pass into the invisible World, after all the Generations that have gone before; but how, where, when, the wifest is as ignorant as the Child unborn. The most greedy Earthworm may fall asteep in this World to awake in the next; and open his Eyes to see strange Flames, and return to his Senses to feel them.

If what has been faid, upon this Subject, may not be thought of fufficient Force for the Cure of this Crime, let the future Punishment of it be taken into the Account. This may allay the most eager Appetite for the World, and an Argument it is, that may be heard "with Fear and trembling."

WHATEVER specious Pretences Men may make for their Doatage after the World; let them give it (as they do) the palliating Name of Frugality; good Management, Œconomy, and what not; yet, in the Divine Verdict, it is a Sin of the most heinous Nature, and is faid expressly to exclude finally from the Kingdom of Heaven. Gophimfelf hath spoken it, and shall he not make it good? And there is the utmost Justice and Propriety in condemning it. For whatever worldly Object a Man fets his Heart upon, that is the Idol of his Adoration; and upon that his chiefest Thoughts' run, and his keenest Affections are fixed. But "Gop is jealous of his Honour, and will not give his Glory to another, nor his Praise to graven Images." It is his principal Demand that we should give him our Heart: But Covetousness fluts out God there, and leaves him no Room to enter in. It is in Fact, a downright Idol-Worship, and dethrones the God of Heaven; or, like the Sin of the Giants, an open Rebellion against him. And, after all, can the dullest Mifer think, that God will tamely pass by the Provocations of those who thus dishonor him? No. certainly, for an Exclusion from the Kingdom of Heaven must imply the severest Punishment upon all fuch, as " make Gold their God, and fay unto fine Gold thou art my Confidence."

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SABBATH-PROFANATION.

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Odi profanum vulgus, et arceo. Hon.

of these out Cop there, and Live Line no Room VER fince the Population of Mankind upon the Earth, Sin has been in a State of perpetual Fluctuation, and ebbing and flowing inceffantly like the Ocean. Sometimes, and in some Instances, it has risen to a very high Pitch in certain Countries, through the Encouragement of fashionable Examples, or through the Defect in Human Laws to restrain it, or the bad Execution of them. At other Times and Places it has fubfided, being discouraged by exemplary Superiors, or kept down through Fear of Civil Correction.

In no one Instance is this Observation more exactly

exactly verefied than in that Offence against the Sabbatical Law. The Sabbath is that Portion of Time, fet apart by divine Authority, to give the whole Human Race proper Opportunities for transacting the great Business of Eternity; to pay their Maker that Homage and Veneration due to his great and glorious Name; to offer up their Prayers and Thanksgivings, upon every Return of this Day. This is the indiffentible Duty of Man; otherwise it must be granted, that God fent him into the World only to play the Fool, bufy himself in Baubles, and made him nothing else but a mere Mystery. For a religious Purpose, therefore, it was punctually and conscienciously employed by the primitive Christians. These were the Patterns of true Piety and Virtue, and let forth as Copies to write after, for all fueceeding Generations. But if we look upon the present Behaviour of Christians, we shall find, that the manifold Pollutions of this Holy Season are the reigning Vices of modern Christendom. But particular Instances will better serve the Purpose than general Reflections, and too many occur in the present Age if a vert and bath and incitor of to

ife keeping the Sabbath I by hely he they Faw there are that live up to the Letter of the Sabbatical Law, and the Obligations of their Profeffion; and great Numbers on the other Hand, that go directly contrary to both. Solomon observes elegantly, that "there is a Time for all Things;" and infinite Wisdom has divided it for Man. God best knew what Portion of it would do for the Affairs of the Body, and what for those of the Soul. But refractory Man will needs be counteracting the Orders of Heaven, and jumbling Things facred and profane together in a promiscuous Heterogeneous Mixture. But Particulars were proposed.

qu'Among theumany-many Offenders of this Kind, those are the most notorious, who spend this hallowed Parti of Time in attending their worldly Concerns. Thefe make no Scruple to do a Piece of Work privately, and will even venture fo far as they dare, for Fear of the Civil Law, or the Seandal of the World. Others, whose Condition in Life exempts them from bodily Labour, will however be employing themselves in Something quite foreign to the Delign of the Day. as in transacting some private Business contriving or making a Bargain writing Letters of Traffic, or fo: And this they will do, though perhaps they may lie idle all the Week befides. The Gentleman, the Merchant, the Tradefman, and the Scholar, with numerous others, are confessedly thus employed at the folern Seafons of Devotion. And can they call this Sort of Exercise keeping the Sabbath Day holy? Are they ferving God, while they are thus ferving themfelves, and indulging their own Inclinations? Are they not rather mocking Goo, and robbing him of the Honour that he demands from his human Creatures? For my Part, faid a worthy Character of Piety, when I fee a Lawman (for Example) conning over a Collection of Cases, drawing Conveyances, or Bonds of Security, upon Sunday,

I can no more think that he is ferving his God, than that he is fighting for his King and Country.

OTHERS repeatedly profane the Subbath, by making it a Time of Festivity and carnal Pleasure. These seem to have no other Notion of the Day, but only that it gives them a Discharge from Duty, and a Liberty to play, and feast as they please. And, through this Mispersuasion, they contrive idle and impertinent Journeys upon this Day, indulging themselves in all the wild Excess, that their Imagination can invent or their Circumstances allow. In the mean Time, the poor ignorant Creatures will plead, that there is no Harm in these riotous Rambles. Strange it is, that they should make so weak a plea upon the Occasion! While they are thus wildly engaged, is not God and their Duty entirely left out of their Thoughts? This must be the Case-unless they can think of feveral Things at once, and that-in the greatest Hurry and Flutter, and when they can think of Nothing to the Purpofe. Are they providing for their eternal Interest. while they are thus fquandering away their precious Time and Subffance? No; The Thoughts, the Words, the Actions of fuch People, are as contrary to the Intent of the Day, as Darkness is to Light: And, for a Set of Men to be employed in these unhallowed Practices, and at the same Time to pretend, that they were observing the Sabbath, is much the fame Thing, as if the ranting Worshipper's of Bacchus should have said—they were mourning for the dead. ad advisit to tout

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A native Sloth again, or Lethargic Indolence, is an Obstacle, that keeps back many from their public Devotions, or Sabbath Duties. Plato obferves justly, that God does every Thing Geometrically. Man's Work and Power of Working are exactly proportioned to each other. But, as there are Drones among Bees, so there are Sluggards among Christians, who dose away their Time, as if they had no Concern with this World or the other. Idleness is the crying Sin of modern Christendom, as it formerly was of Pagan Sodom. Some seem as utterly to have forgot the active Nature of their holy Profession, as if they had taken a full Draught of the River Lethe: And even the generality, though not quite loft to the Purposes of Piety, are grown so dull and artless in it, as if some Saturnine Genius presided over their Animal Spirits, or had stupissed their Minds. And, as Sloth enervates every Limb of the Body, fo it overpowers every Faculty of the Soul; infomuch, that all those under its Influence are given up to the Spirit of Slumber, and have loft all Appetite to go into the House of the Lord; and can willingly let those everlasting Gates, as the Royal Devotee calls them, stand as everlastingly open before they enter them.

In short, the People of every Christian Community will acknowledge themselves bound under the Sabbatical Law; and yet, were all Places searched, and every Corner ransacked, in the Time of Divine Service, such a Number of Defaulters might be found, as is an open Scandal,

and

and Matter of "Scorn and Derision to them that are round about us." Jews, Mahometans, Pagans, take a Disgust at our Profession by Reason of this Article of Undevotion so glaring and visible to all the World! This makes it necessary to enforce the Observance of the Sabbath by proper Arguments and Considerations.

In the first Place then, it may be observed, that the Worship of God in general, is a Duty founded upon the Principles of Reason, and dictated by the Light of Nature. Man, at his first Entrance into the World, is a strange insensible Creature! But, as he advances in Years, he improves in Knowledge, and in the various Branches of Literature. He begins to think himself placed, by fome Superior Power, upon a vast magnificent Theatre, where he beholds evident Marks of Power, Wisdom, and Goodness, in all the Works around. As all these far surpass the Art of Man, he concludes them to be the Product of an infinite CREATOR. Their Magnificence, their Beauty, and Order, excite him to contemplate and adore. This is no other than the natural Effusions, of the Human Heart. "Ignorance may mislead, or Superstition may corrupt, in the Mode of expressing his Adoration, but its Origin is derived from Sentiments as natural and effential to Man, as the Senfations of Hunger and Cold."

In Confirmation of this facred Truth, let the most indevout Infidel carry his Enquiries into the most remote Corner of the habitable Globe. In E e

the ruder and more barbarous Nations, he will find Tribes of Men living almost without Houses, without Laws, without Commerce, (as observed before) but no where without Sentiments of Religion. In the most uncivilised Region, or uncomfortable Climate, he may behold the Temple, the Altar, and prostrate Worshipper: And wherever Men have existed, they have been sensible, that some Sort of Veneration was due to the Sovereign of the World. So that, if the mere Light of Nature dictates thus much to the ruder Parts of Mankind, how much stronger Obligation to this Duty lies upon Christians, who, to the Light of Reason, have the Superaddition of Revelation to enforce it!

CANST thou call thyfelf a Christian then, and pretend to be guided by this Divine Light, and yet be regardless of One of the first and chiefest Dictates of human Nature and the more aswful Commands of Christianity? Where is thy Compliance to what is fit and right for Humanity, if that repeated Voice of God, which calls all Chriftendom to religious Homage, has not been obeyed by thee? Calling thyfelf a Son, a Citizen, a Friend, and professing to be faithful in these Relations. hast thou no Sense of what thou owest to thy first Parent, thy bigbest Sovereign, thy greatest Benefactor? Can it confift with the true Reason of Things, to value thyfelf upon thy Regard to inferior Obligations, and yet to violate that, which is the most facred and antient of them all? When simple Instinct teaches the Tartar and the Indian

Indian, to pray to that Power, whom he considers as the Source of all Good, shall it be thought no Reproach, in the most enlightened State of Human Nature, to have utterly extinguished the Sense of that Duty owing to Heaven, and to slight all Acknowledgments of the great and true Goo! Surely an irreligious Conduct must imply the Want of the first and stongest Sensation ingrasted, by the universal Creator, upon the Heart of Man!

From this native Stimulation Public Worship took its Rife, in all Ages and Nations fince the Creation. No fooner did Men multiply upon the Face of the Earth, and formed large Societies for their mutual Support and Security, but they established Places, and Times, and Forms for the common Addresses to Heaven. It is a Piece of Service most fit and becoming the Nature of God, and the Circumstances of Man in this World: And, in these folemn Exercises, Men do no more than own Goo to be what he is, and themselves to be what they are; of, in other Words, making an open Declaration, that he is the Supreme Creator and Governor of the World, and that they are his Creatures and Dependents. The infinite Perfections of the Dieine Majesty are a sure Foundation for the most profound Adorations " of the round World, and of all that dwell therein:" And the Relation that all his dependent Subjects bear to this all-producing, all-fuftaining Caufe, is a Warrant to authorize the most constant and most reverential Devotions. Every Morfel we eat, E 2 e every

every Drop we drink, every Garment we put on, is entirely owing to the Divine Bounty. And what shall we render unto the Lord for all these Benefits? "Our Goodness extendeth not to him, neither can a Man be prositable to his Maker." All that he can do in return is, to testify his Gratitude to Heaven, and pray for the Continuance of its Blessings, in the bumblest Prostrations before the Throne of the "King of Kings and Lord of Lords."

THERE is a more irrefragable Argument, to enforce this Duty, from the various Intimations. and express Commands of the facred Pages. But these are so numerous as would exceed the Limits; of the present Design upon this Subject. Let it fuffice, therefore, to observe in general, that (befides God's appointment of the Temple Service) at Yerusalem, and his Directions concerning Sacrifices) Scripture, like a facred Herald, has proclaimed what Gop had ordained from the Beginning. what Reason had taught, or what naturally sprung from the Relations of Things. So the Mifufe or common Neglect of public Devotions is an open Violation of the Dictates of Nature, and a flat Contradiction to the whole Scope of Scripture. which is the highest Improvement and Refinement of Reason. tion for the mafe seemen

A further Recommendation of this boly Exercife may be drawn from those shining Examples of it, recorded in the facred Memoirs. The first to be taken Notice of, in the Order of Time, is that

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that innumerable Hoft of Angels, who stand before the Throne of God with perpetual Halalujahs and Hymns of Praise. They are represented, as glorifying the eternal JEHOVA in Postures of the profoundest Adoration: And if he is the great Object of Angelic Worship, in the Heaven of Heavens; are not Mortals upon Earth bound to lift up their Voices with one Accord, and with a rapturous Fervour to adore the immense CREA-TOR and GOVERNOR of the Universe? The immortal Hoft of Seraphim and Cherubim, together with those ten thousand Times ten thousand. Angels, should be a Pattern for Men to follow? And, fince those celestial Legions of the Church Triumphant, thus adore, let all the Members of the Church Militant pay their Tribute of Worship to that glorious Being, who fills Heaven and Earth.) inlanthe Sangeogue there cavanthe Saiduel Dank

Bur, leaving these flaming Excellencies to their great and happy Employments, we may come down to those Examples of public Devotions, that have gone before us upon Earth. These were more recorded " for our Admonition, upon whom the Ends of the World are come." Look then unto Jefus, " the Author and Finisher of our Faith," and follow his Example. Any one that reads over the historical Account of his Life and Actions, may eafily take Notice, that he did frequently refort to the Temple, and that he taught daily in the Temple : And his Zeal for the Temple-fervice was fo warm, that when he faw that House of God profaned by fecular Uses, it gave him such an Offence, that he drove

He never showed such Resentment upon any other Occasion; "my House shall be called the House of Prayer, but ye have made it a Den of Thieves." Neither was it the Temple alone that he so much frequented, but he paid the same Regard to all other Places of public Worship. Any one that runs may read this Account.

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The Aposter likewise, and immediate Followers of their Divine Master, resorted to the Temple and Synagogue, and there paid their joint Services to Goo. After the Redeemer of Mankind had similard his Course upon Earth, we find, that "they continued daily with one Accord in the Temple;" and that St. Paul and his Fellow-Christians, after their Travels to Antioch, went into the Synagogue there upon the Sabbath-Day: Doubtless to join the Congregation there assembled for the Purpose of Worship.

come down to those I vemble of public Deve-

Such was the Conduct of the Apoller and first Christians, and so great their Zeal and Spirit for public Devotions, that "neither Tribulation nor Distress, nor Famine, nor Nakedness, nor Peril, nor the Sword, could separate them from it. They did not think it sufficient to read, and pray, and praise God at Home, but made Conscience of attending their Worship, from which nothing but Sickness could ever detain them. And though Persecution sometimes forced them to keep close, yet no sooner was the Storm over, but they returned with Alacrity to their open Duty. They

had felt the Force of it to heighten the Pleasures of Religion. In their hidden persecuted State, "they knew God was with them, and heard their Prayers; but, for all that, something was wanting that Solitude could not furnish. Their Devotions seemed faint and languid, and the Spiritual Exercises of the Closet were not equal in Delight to those of the Church." They sensibly felt the Disparity, and earnestly longed for those happy Times again, when they had free Access to the House of the Lord.

hid under a Buttlel, and a WE find by all Experience, that when we are joining in Addresses to Heaven, every Worshipper is struck with uncommon Awe and Solemnity. This must tend to give the Sacrifice a fweet-fmelling Savour, and render it more acceptible and meritorious before God. The Devotions of an Assembly around, naturally rouse up our Zeal and Affections to the Holy Exercise. How apt are the fame Passions to spread through a Multitude, and how quickly will they catch and take Fire by Communication! A Panie will fometimes strike a whole Army, and make them as one Man run away from the Field of Battle. The Stroke is quick as the electrical Fire, andirrefiftible. The startling ghastly Looks of some it is, that spreads universal Terror and Confusion. The Case is similar in religious Assemblies: When every Face around puts on a folemn Appearance, it communicates to others a Gravity becoming those affembled in the Presence of GoD: And even the coldest Breast must burn with Divine

Divine Love, when every Heart of others appears rapt in that Holy Flame. So far, then, as every Man is concerned to contribute his Share to promote *Piety* and *Virtue* in a Community, (without which they must be miserable) so far is the bound to keep up his Sabbath Devotions.

IT may be added to all this, that were it not for flated Times of Worship, the Spirit of all that is Good would be loft. Private Religion is Piety confined within our own Breaft; our Candle is hid under a Bushel, and affords no Light to the rest of the World : But public Acts of Piety are Duties exemplified, and displayed for the Encouragement of others. They are the Beauty of Holiness made visible, to attract the Notice and Admiration of the Beholders, and to ftir them up to a Holy Emulation: And it is Fact indifputable, that private Religion can never long fubfift, but where the open Profession of it is regularly kept up. If this was once laid afide, the Bulk of Mankind would degenerate into Savages and Barbarians, and all Manner of Impiety would overflow a Land, fweeping down all before it.

For the last and finishing Argument against this Vice, the satal Consequences of it are to be considered, not only upon private Persons, but public Bodies of Men. So mighty a Stress does God lay upon the Sabbath, in one particular Message sent to the Jews, that he makes the Prosperity or Downsal of a whole Nation depend upon the Keeping or Breaking of it. We have

experienced, from historical Accounts, the dreadful Effects of the Violation in two great Communities. When the Jewish Nation began to profane and neglect their Temple, God suffered their Enemies, by Way of Judgment to beat it down, and not to leave one Stone upon another. But this was only the Beginning of their Sorrows. For the most terrible Calamities fell upon the whole Body of the People, after the Destruction of their Temple. The Romans came upon them with a numerous Army, and put a final End to their Government, and the Name of Israel was no more in Remembrance.

EQUALLY destructive was the Fate of those Eastern flourishing Churches where Christianity was first planted. As soon as they departed from the Zeal of their Ancestors, and grew lukewarm and indifferent to their Worship, God removed their Candlestick, and put out the Light of the Gospel from among them. He let in those barbarous Nations, the Turks and Saracens, and demolished their Churches, which were so much neglected, and to sweep away their Liberties and Properties for ever.

Falix quem faciunt aliena pericula cautum!

No Objection can be made to any of these Arguments against Sabbath-breaking. They are many indeed, and all grounded upon the Exigence of the Case.—They are drawn up in Batalia against a Vice predominant all over the F f Christian

Christian World .- It cannot be charged particularly upon any Sect or Profession among them, All Parties (though differing in Opinions) combine in the Guilt.—They all unanimously agree to call the Sabbath holy, but unhallow it by Prac-tice.—So that, as they go on to use it, or rather abuse it, they make it—a mere Farce—a Play-day—a Work-day—a Nick-name—a Nothing, or any Thing the furthest from a Sabbath-to the eternal Shame of them all!

Procul O procul este profani!

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hough, is Seneca nearly obbeyes, it is a Martne ILIGENCE, or Industry, in the particular Occupations of Human Life, is a Virtue but feldom recommended in the Writings of Morality, of even in the facred Pages. The Reafon of this Omission in both, seems plain and obvious upon the first Intuition. Men are naturally prone to be industrious out of their own Self-interest, and fitted for that Purpole by the Faculties of their Frame, and therefore need but little Stimulation to drive them on in their fellish Purfuits. Our Hands are framed for any Kind of Business, our Feet rightly disposed for Travel, our Senses adapted for the Purpoles of Life, and our Realon to direct all our Motions. Upon which Account, Glode :

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MAN

Man is justly defined to be—an active Being. His Work and Power of Working are minutely proportioned to each other, by that Supreme Creator, who hath done "all his Works in Number, Weight, and Measure." Great is the Business, that this Lord of the Creation has upon his Hands, and great his Activity if he would put forth all his Might! And yet,

NOTWITHSTANDING his manifold Qualifications, Idleness, Sloth, Diffepation, adoing of nothing, or of nothing to the Purpose, is one Characteristic of modern Christendom. In this Division of the rational World, Numbers of them doseaway their precious Hours in a stupid Inaction, or confume them in a Round of vain Amusements. This they do from Infancy to Manhood, from Manhood to old Age, from January to December, though, as Seneca neatly observes, it is a Virtue to be covetous of Time and of that only: And, in the Estimate of Divine Wisdom, it appears to be of the highest Value. For which Reason, as we fee, the Author and Giver of all good Things does not trust us with the Whole of so rich a Treasure, but deals it out in Moments and little Parcels, that we may not fling it away all at once and he has told us, moreover, how we must employ; every Part of it. He has diffuibuted the T Solar Year into Weeks; and after demanding one Day in seven to be laid out in his Service. he has ordered the other fix to be fpent in minding our worldly Affairs: And it may be obferyed here, that this Law of Labour was never abolished MAM

abolished, but remains of equal Obligation with that of the Sabbath. And a most along the sabbath and a most along the sabbath and a most along the sabbath and a sabbath a sabbath a sabbath and a sabbath a sabbat

Neque enim ita generati sumus à natura ut ad ludum et joeum sacti esse videamur, sed ad severitatem potius; et quadam studia majora, atque graviora.

Christians there are of all Denominations and Classes, who, by their Manner of Life, do confute Job's Aphorismus "Man is born to La." bour." Those of high Life feem to challenge it as their Prerogative that they can live and do nothing; and very tenacious are they of this Claim: Infomuch, that, to make the Title clear, they will not flick to part with their Estate. Health, Reputation, Conscience and all. But (by the by) how unjust is their Plea of Privilege! How unfair to charge them with Idleness, when they are fo industriously busied in Pursuit of their toilsome Follies and Vices, that are alway attended with Pain, and often end in Ruin. If ever they fweat, it is through the Hurry of their Pastimes, or by the Direction of the Phylician, to ease an overcharged Stomach and digest a Debauch. It would make, however, but a ridiculous Tale in Company for a gold laced Fop to declare, (and fo he does by Practice) that he was born, and fent into the World for no other Purpose, but to rant at the Tavern, fit at the Gaming-table, attend Balls, Plays, Mafquerades, read News-papers, Novels, Romances, and the like unedifying Stuffage of the Mind. O infamous Degradation of Humanity! thus to play the Fool, when there remains fuch weighty and substantial Business to be done!

Ir might be well for those who are fo buily idle, and animate them to some more useful Employ, to look over the History of those celebrated Examples of Industry in the Times of Antiquity. Adam, the Forefather of all the Potentates of the Earth, was a Gardener by Trade; and, though the fole univerfal Monarch, did not think it below him to employ his Time in rural Occupations, and in dreffing and keeping the Garden of Eden. The Patriarchs, and great Men of the Antediluvian World, were Hufbundmen and Shepberds. The Roman Emperors, who made fuch a Noise in their Times, were chosen from the Plough. Hercuies was represented by the Heathen Poets; as a Pattern of Perfection, and as a Man of continual Labour, always engaged in uncommon Hardships and Dangers. But, behold! a greater than all these is here: One who went about doing Good, even all the Good he could, during his Stay upon Earth, and (to crown all his Labours) laid down his Life to reprieve Mankind from the worst of Condemnations. Will the modern Votaries of Pleasure profess to be following his Example? Are they going bare Foot to Jerufalem, or making a Pilgrimage to Mecca? Company for a gold inced The to declare, (and in

WHATEVER Pleas or Pretences may be made for an effeminate indolent Life, it is evident beyond Dispute, that some Sort of Employment seems necessary to give a Turn to the Pursuits of Impertinencies, and vicious Indulgencies. The Human Mind is formed for Action, as well as the Body; and will be employed in either Good

or Ille It cannot it will not lie idle long together, especially in the sprightly Season of Youth; and even in feeble old Age, it will be taking retrospective Views of Things past, and looking forward into Futurities. But how many Persons are there, whose Business in Life is not fufficient to fill up all the Vacuities of Time. For which Reason, (as Nature abhors a Vacuum) they are perpetually projecting new Schemes of Pursuit, and talk Abundance of Nonfense about-killing Time-spending Timepassing Time: And for the Sake of unbending the Mind, as they call it, Swarms of unthinking Creatures run hunting after some vain Amusement, whereby great Part of their Lives is utterly unprofitable, or desperately wicked.

Amoto quaramus seria ludo.

Idleness, then, though it sits still, leads Mankind into actual Mischief, which looks like a Paradox. It does nothing, it is true, but by a Kind of elastic Force, it repels to do that which is Evil. With ness those many pernicious Practices, of which it is the Author, or causa sine qua non.

As God is the great Creator of those innumerable Beings that swarm in this World of Creatures; so is he the Author of that wonderful Variety of those bodily Shapes, distinct Faculties and Qualities, that diversify the Human Composition. He it is, likewise, that allots every Man his particular Post; orders them to their several Ranks, Conditions, and Employments.

ments. He has not made all Men alike (far from it) nor cast them in the same Mold, nor framed them with the fame Inclinations, nor adapted them for the same Circumstances, or Occupations. Some feem born for bodily Drudgery, others for Study or the Labour of the Brain. Some Men's Genius lies this Way. others that: And yet, amid this amazing Variety, there is not one Power for Action that is useless or infignificant, but when taken collectively, are fuited to answer the Purposes of Human Life: And, as all Parts of the Body natural are mutual Affistants to the whole; so every Member of the Body focial contributes a certain Rate towards the great Community; " neither can the Eye fay to the Hand I have no Need of thee, nor, again, the Head to the Feet I have no Need of you."

Whosoever fits himself down to think upon the several Branches of Business that are agoing in any one Nation, would find them beyond his Power to bring in a complete List of them. We ascribe them all, in their Original, to the Inventions of Men. But we stop short of the primary Cause that brought them to Light, one after another as Occasions required. It is the all-knowing, all-inspiring God, that put it into the Heads of Men to put them in Use, and multiply them as the World multiplied in Inhabitants. He is the Original Cause of all those flourishing Arts and Sciences, that distinguish the present Century from the foregoing ones, and it is to

him alone that all the Improvement and Glory is due. Every Man, however, in the Choice of his Business, ought to consult the Genius of his Nature, and to observe with all Attention what particular Office his Qualifications are fitted for, and accordingly to pursue it with Alacrity.

And the better to enforce fuch a Conduct, it may be observed, that as Man is naturally framed for Industry; fo it is Industry that improves and refines his Endowments. A torpid State of Sloth and Inaction enervates every Faculty of the Body and Mind: Whereas Exertion puts them both into the most exalted State of Advancement and Perfection. The Labour of the Mind in Study quickens and rouses up the Spirits, and renders them vigorous and lively. The Exercise of the Body, in like Manner, keeps all the Instruments of Action in orderly Temperature, difpels the fuperfluous Humours, and excites the vital Heat: And, without some tolerable Degree of Exercise, no good Condition of Body or Mind can long subfift, but must be impaired and destroyed for Want of Use.

Every Thing in Nature, we see, is preserved in its native Purity and Perfection by Motion, but a continued Series of Rest corrupts and pollutes them. The mighty Mass of Waters in the Ocean, being constantly tost about by Winds and Tides, is kept pure and falubrious, which, by Stagnation, would be turned into a thick and unwholesome Puddle or Lake. The blustering

Winds fan the Atmosphere, and make it pure and fit for Respiration; but a long continued Calm renders it foggy and pernicious to the Health of Man and Beast. The Earth again, by proper Toil and Cultivation, produces Plenty in due Season; but, when suffered to lie waste and unimproved, will soon be over-run with noxious Weeds and useless Rubbish.

Neglectis urenda filix innascitur agris.

IT is for the Benefit of Mankind then, that God hath cut them out Work to employ them through the whole Course of their Life. The Difference and Degrees of Fortunes and Abilities, providentially dispersed among the Human Race, feems to point out different Sorts of Employments to engage their Care and Attention. But it is no Man's Lot (however elevated his Rank) to fit with his Arms across, to lie useless, or with Solomon's Sluggard, to fold his Hands in his Bosom. It is commonly faid, and that very justly, that, "Nature has made Nothing in vain," and likewise, that " no Man is born for himself alone." To eat, and drink, and fleep, are requifite Refreshments of Nature, defigned to recruit our wearied Limbs and flagging Powers, and to revive their native Tone and Vigour, but are not the only Bufiness of any Man living: So that, whatever Office our Education or Abilities has fitted us for, the diligent Discharge of that becomes our incumbent Duty. and the End for which we were born, and fent into the World: And whoever has run excentric, or acted out of his allotted Sphere, or whoever has been remiss in his circumscribed Department of Action; the former is to return to his deserted Post, and the latter to double his Diligence, if they would avoid the Imputation of being unprofitable Servants to their Community or their God.

And, finally, to actuate all with the utmost Alacrity in their several Stations, it may be of Use to remind them, that, among all the Orders of Beings in the brute or intellectual World, there is not to be found one Precedent for Sloth and Idleness; but that every Thing is perfect in its Kind, Man only being a Blot in the Creation. For—

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Look up to the Heavens above, all is Incessancy in those celestial Regions, though boundless, immense, incomprehensible, even to the most comprehensive Imagination of Mortals. All the Orders of Angels acquit themselves in their Stations, with the utmost Fervour, and make no Murmurs nor Disputings about their providential Employments. To fet forth their Attendance to receive the Divine Orders, they are faid toftand before the heavenly Throne. To describe their Watchfulness, in the Execution of their Office, they are recorded—to be full of Eves. To point out their Speed in Duty, they are described as being furnished-with many Wings; and, laftly, to denote their Perseverance in being ministring Gg 2

ministring Spirits, we are told that—they cease not Day nor Night, but are ever praising and adoring Gop. All which are Representations suited to the Ideas and Capacities of Mortals!

defeated line, and the latter to

Bur, leaving the Angelic Hoft of happy Spirits to their continual Adorations, if we come down to the Earth beneath, and furvey the Animals of this fublunary Creation, we shall find them all employed in the feveral Allotments of their Nature. Look through the whole Tribe of Animals, (Man excepted) and not an Instance of Idleness is to be met with from the highest to the lowest Species. Ranfack Field, Forest, Air, Ocean, and they are steadily busied in their feveral Delignations. To fuch a Degree of Exactness do they answer, that Solomon fends us (to our Shame) to imitate one of the meanest Reptiles in Industry-"go to the Ant, thou Shiggard, consider her Ways and be wife." Even the meanest Reptile acts its Part in the crowded Theatre of the Universe, and has no Mixture of a dozing Opiate (like Man) in the Temperature of its Construction. There are no Mutes among them, that appear merely to fill the Stage.

We may let down our Thoughts one Degree lower yet, even to the Infernal Regions; "and certainly from thence none could defire to fetch a Precedent of Idleness to justify his own: Yet, if he did, even that Kingdom of Darkness could not afford him one. For though the evil Spirits there do not accord with the other Beings in the End of their

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their Action; yet they do it in the Action itself. Their's, it is true, is a bufy State, though it be to an ill Purpose:" And, indeed, no Being in the intellectual World can be excellently good or extremely bad without taking uncommon Pains. The Prince of the Infernal Host is a Spirit, that "worketh secretly in the Children of Disobedience:" And though he worketh secretly, he worketh effectually God knows! nor could he be so bad and mischievous as he is, if he were not so stirring and restless a Spirit, if he did not "compass the Earth, and go about, seeking whom he may devour."

O thou proud, untractible, bustling, yet indolent Creature of a Man, look up to the Heavens above, look upon the Earth beneath, look into the Abysis below, every Thing will read thee two Lessons—a Lesson of Industry, and—a Lesson of thy own Disgrace! Heaven, Earth, Air, Ocean, Hell, are in Motion, and will rise up in Judgment to condemn thee!

Mork enough there is for Man in temporal Affairs, and what may demand the most vigorous Applications both of Body and Mind: But is this the Sum total of all that he has to do? Can it be the fole End of his Coming into the World, to support, and provide for a short-lived perishing Body? This would be to make the great Architect of the Universe into that whimsical Projector who built without a Plan, or a blind Polyphemus, with invincible Strength indeed.

deed, but no Eve in his Head to direct his Steps: It would be making Man too into a strange mysterious Riddle of a Creature. In order to give a rational and fatisfactory Account what he was defigned for, why he was made, he must be confidered in the noble View of-an immortal Creature; fent hither upon the great Errand of qualifying himself, by a virtuous Conduct, for the Happiness of a future State; a Happiness large as his Wishes, and equal to the longest Continuance of his Being: And because he is ignorant by Nature, prone to be misguided by Prejudice, led wrong by Example, or over-fwayed by Passion, Christianity is afforded by kind Heaven, to point out, and quicken him in the Work that lies upon his Hands. And yet-

NOTWITHSTANDING this provisional Advantage. adequate to all the Wants of Humanity, how dull and heartless are the generality of Christian Professors, in Compliance with Duty! Why stand they here all the Day idle? Like the Inhabitants of Lai/b, they may dwell quiet, careless, and secure, yet certainly they are in a State of Trial, and their Situation in Life is justly compared to a Warfare. Continual Watchfulness and Toil is the common Lot of Soldiers, left they fall into the Hands of their Enemies. The Man, therefore, that fleeps away his precious Hours, or with the Roman Emperor, fpends them in killing Flies, betrays a great Deal of Weakness and Folly; but should he do the same, when Dangers are at Hand, he deserves no other than the Title of Madman.

Madman. Now this is the present State of Christianity, that the Professor of it seldom proportion their Care and Pains to the Nature of the Things in View, but are serious in Trisles and trisling in Things serious. The greatest secular Interest, that Men so scramble about, is no other than a specious Trisle, and all their keen Pursuits of it no better than excentric Motions and solemn Impertinencies to one, who has an immortal Soul, and a Salvation to "work out with Fear and Trembling."

ALL fuch then, who are so supine and negligent in their future eternal Concerns, are, in the Scripture Account, faid to be in a State of Sleep. and Death. For, as in a natural Sleep all the Senses lose their Exertions; so, in a Moral Sleep. all the Faculties of the Soul lie bound up in a State of Torpidity. The Man thus circumstanced, is deaf to all the Whispers of Reason from within and to the louder Admonitions of Friends from without. Heaven may thunder out Vengeance from above, and Tophet gape for him beneath, and he hangs over it by the fingle Thread of Life; yet the stupid Wretch is in a profound Sleep all the While. But how canst thou fleep, O Sluggard, under fuch a Load of omissive Guilt? How canst thou be easy with so many Wounds in thy Conscience, such deadly Ulcers in thy Soul? Can a Man in a raging Fever fleep and be at Reft? Can the Sailor, in a violent Storm at Sea, reft in Sleep? Can a Criminal, condemned to die, fleep? The Danger of fleepy fleepy careless Christians is an awakening, startling Consideration to all but—Themselves

And, in the fame Account likewife, a lethorgic Inertion in the Profession of Christianity is justly compared unto certain Death: And though an idle Christian may be alive in a natural Sense; yet, in a Moral Senfe, he is dead at the fame Time. For " what corrupted Humours are to the Body. the Sin of Omission is to the Soul. Peccant Humours kill the Body, and Vicious Irregularities destroy the Soul: So that, in respect of a heedless State of Life, a Man may be faid to be a lifeless Lump of Matter, or spiritually dead; and in respect of a deserved l'unishment, he is judicially dead, dead in Grace, and dead in Law ." And, unless he recover himself, through the Divine Agency, to Newnels of Life, dead he may lie, without Hope of Change, or retrieving his Miffortune von to all vie Whiteers of Rector from the tage

Upon a Divine Authority, in short, it appears, that every listless, lass Christian is a dead Man, and he might as well never have been born. He does no Good, nor lives to any Purpose of Human Life: He is neither a Friend to himself, nor to the Community to which he belongs: He neither brings Glory to God, nor Good to Men; and consequently, answers no Design of his Existence: And can he properly be said to be alive? No: Our Measure of judging, in this Case, may be taken from the Sacred Standard; and there we see, that the Appellations of Dead and Living are

are applicable to Perfons, just as they are active or negligent in Duty.

THE bare Light of Reason dictated the same Sentiment to the wifer Sort of Heathens. thagoras had an ingenious Device to allure his Pupils to virtuous and Praise-worthy Deeds. taught them, that if any among them grew weary of studying to be useful, and returned to an idle Life, the rest should regard him as dead: And the Hebrews entertained the fame Notion with the Philosopher. So that, according to this Way of thinking, People may feem to exist, they may appear to have Life, and crawl about the Earth, but if they carry no Symptoms of virtuous Action, but fpend their Time in trifling Impertinencies, or useless Amusements, they are no more than Shadows or Apparitions in the Shape of Men and Women: And whoever treads upon the Stage of Life, and does not act a vigorous Part on it, he deferves to be hiffed off there, and pronounced dead-dead to all Intents and Purposes.

The most abhorrent Odium, and sharp-pointed Reflections, be the Fate of all such Good-for-Nothings, and Antichristian Idlers!

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S E C T. V. Perduxit miseros.

THENCE came Evil into the World?was a Question that puzzled all the old Philosophers, and can only be resolved by the Intelligence of Divine Revelation. This attributes it folely to the Introduction of Vice and Disobedience upon Earth; and informs us, moreover, that the Continuance of it there, is owing to the Continuance of vicious Exceffes, and that it is proportioned by the Supreme Governor of the World, in a Mathematical Ratio, to the Demerits of Men.

This faid Evil, fo destructive to the Happiness of Mankind, is perpetually in a progressive State, like

like old devouring Time. But strange it is, that Idleness, or doing nothing, should be the Parent and Cause of so great a Mischief, or that a Sort of Non-entity should be productive (contrary to the Lucretian Aphorifm-" ex nihilo nihil fit?) of a monstrous illegitimate Brat, that all Men foster in their Bosom, and yet all Men difown! It is experimentally true, however, that an over-active Humour shoots out into criminal Diforders, and that the direct Opposite does the fame. It founds like a Paradox; that the one should be the Offspring of the other, and a too-bufy Temper should proceed from a too-great Inaction. But Nature abhors a vacuum in a Moral, as well as in a Physical Sense: And when the Mind is empty, or not in the Pursuit of some interesting Object, every the most impertinent one will be prefling in to fill up the Vacuity. Upon which Account (as'the Greenland Fishers throw out an empty Hoghead to the Whale, to amuse himself, and divert his Apprehensions of Danger) Politicians find it necessary to keep the Heads of the People busied: And, in Order to cut out Work for the active Spirits of a Nation, they propose Pramias for Improvements in abstruse Sciences, as in demonstrating Mathematical Problems, folving natural Phanomena, finding the Longitude, inventing superadditious Appendages to Air-Balloons, &c. Without some Divertisement of this Kind, the Machiavels are sensible, that Subjects would be meddling in State Affairs, and forming new Models and Platforms of Government. The Case is parallel between religious Hh 2 and TITOTM A

and political Concerns. If Christians would exercise themselves more in the practical Duties of their Station, the less apt would they be to jangle among themselves, and to strike-out into intricate Enquiries, and new Opinions. But, as "the Love of Fame is the Universal Passion," their Ambition aspires to distinguish themselves for Depth of Penetration, and to set up for Ringleaders of a Religious Sect or Party.

Ir is not for the present Design to particularize those many fatal Evils occasioned by a loose and dissolute Course of Life. The only Intent of these introductory Observations is, to set forth the suitable Connection of this and the foregoing Section, and—that there is no unnatural Transition from Unchristian Idleness to Antichristian Divisions in Modes of Worship.

It was one great Design of Christs coming into the World, to unite the whole World in one Scheme of Belief and Practice. When he came upon this mighty Errand, all the Nations of the Earth were miserably over-run with different Sentiments and Plans of Worship. In numerable were their Articles of Faith, innumerable were their Objects of Adoration: And all diametrically opposite, just as their variable Humour or Inclination led them: And it is no Wonder, that they were so distracted, since every Man (in religious Matters) "did whatsoever was right in his own Eyes."

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Almignt's God, "whose tender Mercy is over all his Works," looked down in Plty upon this jarring all-over divided World. Unity was his Delight, Unity reigned in Heaven, and Unity was his Design to promote upon Earth. God is but one, ("the same Yesterday, To-day, and for ever,") Truth is but one, it cannot be divided, and there cannot be but one true Church, or Society of faithful Worshippers. The Divine Messenger of the Covenant, in the last Revelaction of God's Will to Man, ordained this Church should never be divided, till from one Militant upon Earth, it should become one Trioumphant in Heaven, and there eternally united.

And yet, alas! the least transient Look into Christendom will convince how miserably this Church of Christ is divided bo What Differitions. Disunions, and discordant Professions prevail in each Corner of every Christian Country to As the most curious Antiquarian could never furnish-out a complete Catalogue of the Heather Gods, (poors infatnated Vetaries) for it is not possible for the nicell Enquirer to give a full Enumeration of those different Parties; different Sects and Profellions (all wife in their own Conceits) of Modern Christians. Notwithstanding the Mixture of Infidely among them, if a fenfible Pagan was to come among us to observe our Behaviour, he could never think that we had any Precepts in our Christian System, to Peace and Unity, or were ever obliged to walk by the fame Rule to mind the fame Thing-endeavouring to keep the Unity

Unity of the Spirit, in the Bond of Peace," as "Members of Christ, and Members one of another."

It is evident, from Sacred History, that there were false Brethren, false Prophets, false Teachers, crept into the Church, even in the Apostolic Times, and in all the early Ages of the Church, "deceiving and being deceived." Some taught and others received Doctrines repugnant to the sound Word of God. Some were Ringleaders, and others Followers in these Unchristian Tenets, or Tares sown among the Wheat, and the Mischief grew up and flourished to Astonishment! Numerous Heresies and Schisms sprung up one after another, to the utter Distraction of the whole Body, and Subversion of true Christian Love, Peace, and good Order. And

In more modern Times, the Church of Rome has run into the most abominable Corruptions, and divided themselves the widest from the true Catholic Church of Christ; first in the Articles of their Faith, and then in their Manner of Worship. They begun with "teaching for Doctrines, the Commandments of Men," and at Length entirely broke off all Fellowship and Communion with the rest of Christians of all Denominations. How corrupt and Antichr stian are they become at this Day! How far departed from the Practice of Antiquity, and the Standard of God's Word, which is "the Pillar and Ground of Truth!"

Bur though the Church of Rome in particular began the Mischief of Separation, and continue in it with inflexible Obstinacy, in Spite of all the Arguments both from Reason and Scripture, yet (which is more to the Purpose) how wavering and unfettled is the Nature of Man in general! Not the Clouds nor the Winds, nor a very Proteus can be more inconstant and changeable. Nothing can keep the bufy restless Creature within the Bounds of Order and Regularity. Soon after the happy Reformation from Popery, and when every Thing in Religion was again modelled from Scripture, upstarted the Diffenters, with their groundless Clamours, and pretended to reform the Reformation. These subdivided again into Quakers, Anabaptists, Baptists, and the Lord knows what! The last Subdivision rifen up among us is that Sect, who prefumptuously and arrogantly stile themselves Independents, as if they depended neither upon God nor Man. These Enthusiasts swarm at present, (a Motleymixture of all Professions) and are mighty bufy to unfettle Men's Minds with the ignorant Rabble: And People, who are ever fond of Novelty, and have itching Ears, run gaping and staring after them, as if they were the Oracles of the Age. This is a fresh Breach of the Unity, Peace, and good Order of the Church established by Law, and grounded upon the found Word of God: And it may be added here, that what. ever Man or Body of Men they be, who so separate themselves, and set up private Meetinghouses (which our Saviour never did) are guilty

of Schifm, which is a heinous Offence, and feverely condemned by the Supreme Legislator, who is "a God of Order and not of Confu-fion."

ewards is more to the Parcole) how wavering

Bur these Reflections are too limited and local to answer the proposed Design of taking a comprehensive View of the Vices of Christendom in general. Only they may ferve as a Sketch of the Whole; and what is the Practice in one Nation may be a Sample for the rest. It would elude the closest Scrutiny, to take a particular Survey of all those different Tenets and Modes of public Worship, extant at this Day, where Christianity is professed. So excessive abundant are religious Parties and Factions, in every Nation, that it is not possible to give a full List of them. In Turkey indeed, and where the Inquisition-Court prevails, Printing is in Part prohibited, Enquiry is dangerous, and Free-speaking is Capital: In Consequence of which, the Turks are kept bound up in their Infidelity, and the Papifts in Darkness, and dare neither of them break loofe, nor " use that Liberty wherewith Christ has made them free." Excepting these restricting Ties of Confcience and Free-will, and where Religion is forced, which is no Religion at all, the Generality of Volunteers lift under Banners not to be numbered. Inflead therefore of attempting what is not to be done, it may be more pertinent to pais on upon the Subject of Divisions, and lay down Arguments to decry them. Louise Cybich our Saviour beyon did.)

Crvil and Political Discords, we see, are big with Mischief, and subversive of the Comforts and Happinels of Human Societies: But, as Religion is univerfally looked upon to be of the most important Concern of all other, it naturally draws the opposite Parties into the hottest Debates and Controversies, and managed with more Virulence and Acrimony, than is commonly used upon any other Occasion. One angry Word, in this Case, is retorted with another, and every Debate with an objectionary Answer; and so the Wild-fire goes round till it has let all in a Flame, not to be extinguished by the most cooling Remontrances: And furious Contentions once begun between two fiery Zealots are like Cadmus's Serpentine Teeth fown, which start up armed Men against each other. In a Word, a Party bigotted Zeal, raging in its utmost Violence, throws Animolities, Tumult, and Confusion, in Families, Relations, Neighbourhoods: Like difcharged Bombshells, nothing can restrain it; neither Kindred, nor good Qualities, nor Prayers, nor Tears: It fires whole Nations with Spleen and Rancour against each other, and bears down every Feeling of Goodnature, Compassion, and Humanity, being " fet on Fire of Hell."

PLUTARCH observes very aptly, (the only one that preaches up universal Philanthropy, among the antient Moralists) to the present Purpose—that a Man should never allow himself to hate even his very Enemies; because, says he, if you indulge this Passion upon some Occasions, it will

break out in others. If you hate your Enemies, you will contract fuch a vicious Sournels of Mind, as by Degrees will shew itself to those that are your Friends, or those that are indifferent to you. How admirably was this refined Leffon of Morality adapted to the Exigence of the Mifanthropoufe Pagan World! Happy would Mankind be, if this amiable and godlike Rule was to prevail univerfally! Perpetual Beace and Quiet would be the Refult, both among Individuals and the Public. The Inhabitants below would refemble those above, and Gop's "Will be done in Earth as it is in Heaven." But hard it is to observe it, in fuch a jarring World as this, where Religious Phrenfies prevail, and which are the worst of all other; and while Opposition stirs-up Anger, Anger degenerates into Hatred, and Hatred is big with inexorable Revenge and Ruin.

But this Sort of Party Spirit not only fours the Temper of the Litigants, and puts them on Hostilities, (in some Civil Cases justifiable) but hurries them on to the most unwarrantable Measures to support their Cause. For this Purpose, they will say Grace over the soulest Crimes, say and unsay, swear and forswear, and confecrate the rankest Calumnies and Falshoods into their Use and Service. Sometimes they vilify the Conduct of their Opponents, thereby to lessen the Credit of their Doctrine and Principles. This has been the common Artisice of all the Sects in every Age of the Christian Church. Both Tongue and Pen have been the Weapons (offensive

five and defensive) in the Holy War; and these drawn out from the Quiver of Slander: And the Force of this Sort of an Expedient was well understood by the Pagan Enemies against the Primitive Christians. They loaded them with the foulest Characters, that the Wit of Hell and Earth could possibly invent, and put them first into the Skins of Beafts, and Shapes of Monsters, that thereby they might worry their Profession to Death. But befides the Odium cast upon Characters, there is another Sort of foul Play, made Use of against an Adversary; and that is, to depreciate their Writings, and extol those of their Friends. How often do we hear an insipid Performance admired to Extravagance by the Party of the Author, and a noble Piece cried down, only because it came from the Pen of an Opposite in Principle. But indeed the whole Method of ferving a Caufe by any finister Means, is fo ignoble, fo uningenuous, fo abhorrent, that a greater Scandal cannot be thrown upon it than to alledge, that it cannot be held up without fuch. Instruments to prop it.

He that is the least conversant in the World, thus litigating, squabbling, wrangling, must often have his Ears grated with the clamorous Falsities bolted out among verbal Disputants; and the Victor triumphs upon his Dexterity and Art of Manage, if he has driven his Enemy off the Field of Battle, either by fair Means or by foul. The same unjust Method has too often been taken by the Set of Pen-Gladiators, both of the foregoing I i 2 (witness

(witness the Battle of the Books) and present Times. However that may be, these Unchristian Divisions are, in Fact, the chief Origin or primum Mobile of all these forry Devices; so malignant in their Nature, so fermentative of Men's Passions, so subversive of Peace and good Order, so aversive of the Mind from the "one Thing needful," so repugnant to the whole Genius and Spirit of Christianity, and withal—so common and extensive, as to give great Offence, and Matter of the severest Reprehensions from the Tongue and Pen of every candid and fair-dealing Christian.

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TI is evident to any one who confiders the in-I nate Rancour of Human Nature, that there needs no proemical Process to show the Propripriety of a Transe from the Subject of Divisions to that of Revenge. The former are frequently the creative Cause of the latter; and those violent Commotions and Animofities, raifed by Religious Opposition, (like Fire by the Collision of hard Bodies) naturally, diffuse a Tincture of Sourness through the Temper, which, in Length of Time, may ferment into inveterate Sullenness and Malice; "A little Leaven leaveneth the whole Lump,"

As there is nothing so bad, in the Human Conduct, but that fomething may be faid for it,

nor any Thing fo good, but that fomething may be faid against it; so every Thing is not Revenge that is represented as such by a partial and superficial Enquirer. It has been an antient Piece of Sopbistry, and not yet out of Use, to put innocent Names upon criminal Actions, and criminal Names upon innocent Actions; and we read of those illogical Logicians of Antiquity, who carried the Art of Nick-naming fo high, (with a Woe denounced against them) as to "put Darkness for Light, and Light for Darkness; Bitter for Sweet, and Sweet for Bitter:" And this unfair Method of-Transmutation, Transubstantiation, Translation, Transmission, or subtle Metamorphofy, is too exactly modernized all over Christendom, as we see it made use of by some Cafuifical Criticks in Civil Affairs. A Magistrate or Judge (for Example) act by Authority, and for the Public Good, and are, by the Nature of their facred Office, to inflict Punishment upon notorious Offenders; yet Criminals will fometimes cry out-Revenge. The first are doing their Duty for the Security of Men's Lives and Properties, and the latter misconstrue these punative Proceedings into a vindictive Spirit. like Manner two Parties are contesting a Matter at Law, and nothing more common than to hear the one branding the other with the odious Epithets of implacable and revengeful; though that the other be only coolly looking after his Right, and feeking no other Advantage than to do himfelf Justice. Only these Rules are to be observed in this Cafe—not to contend or give Trouble to

an Antagonist in trivial Assairs, nor be vexatious and spiteful in the greatest—to behave through the Course of the Contest with Decency and Moderation—to use no unfair Means for getting an Adversary at Mercy, and—to treat him, when subdued, with Christian Tenderness and Humanity. Wild must that Man be, and have a wrong Cast of Imagination, that can call a Contest, thus carried on, severe or revengeful.

Ir may be observed upon the Subject, that Revenge is of that Nature, that it has its feveral Stages, like the Working of the febrile Matter in the Human Body. It sometimes gives the Patient no Intermission or Respite, but lies perpetually burning at the Pericordia, till it arrives at the Paroxismal Period; and then it ends in Phrenses and Dilirias of the Brain, which hurry Men into private Affaffinations, Duellings, riotous Mobs, and all Sorts of murdering Methods. It has its various Objects too, to vent its Rage upon, as the Reputation, Properties, and Lives of others. So destructive it is in Effect, as cannot be described by the Tongue of an Hermes: All the Wonder is, that it should ever be heard of in a Christian Country! and yet it rules predominant in them all: Only fometimes the Hell-born Monster wants an Opportunity for showing his Power, or Power to break his Adamantine Chain. of ot . IntelliW maillh anot

We need not to go among the favage Indians of America, or the wild Hotentots of the Cape, to find

find Examples of this Complexion. Though the Laws of Christianity have been deemed, by the wifest Legislators, to be the best Expedient for curbing the head-strong Passions of Men, and far exceeding those of a Solon of Lycurgus; vet, alas! they all are too weak to bind the mad Creatures to their good Behaviour. Let a Man remain in his Native Country, or make the Tour of Europe, that boafts fo much of being Christian; every where do Furiosos present themselves to Observation; implacable as Achilles, cruel and revengeful, upon the smallest Injury, real or imaginary. In the Van of these numerous Incendiaries, may be ranked those choice Spirits (as the Phrase is) who, upon the least Provocation, (and they conftrue a fingle Word, a Nod of the Head, or a Wink of the Eye into one) are of fuch a fiery Temper, that they would " give your Carcase to the Beasts of the Field and the Fowls of the Air, and fend your Soul to the bottomless This Sort of Bedlams or Madmen are not peculiar to one Nation only, or one Sect or Profession, but common within the spacious Circle of Christianity, and a great Abhorrence to all the fober Profesfors of it. One may as well pretend to turn the Sun from the Zodiack, or frem the Tide, as reduce these raging Savages to their Senses and a right Mind. Banish them, Royal Prowefs, excommunicate them, drive them into fome distant Wilderness, to play the Gladiators among their Fellow-Bears, and Wolves, and Tygers. There let the Group of Misanthropists fight, and tear, and worry each other in one promiscuous

miscuous Croud, till the whole beterogeneous Mixture of Man and Beast be devoured. In the mean Time, and while these Fiends (in the Shape of Human Flesh) are glutting their Diabolical Malice—

From those immensely numerous created Objects, that wanton about Man to allure his Intuition, (and yet elude his closest Researches into their inmost Nature) turn thy Thoughts, thou contemplative Genius, and take a retrospective View of the Havock and Devastation, that Revenge has made among Christians fince they became a People. Here lie whole Heaps of spoiled Reputations, there a mountainous Aggregate of ruined Property, yonder whole Troops of murdered, mangled, dismembered Carcases, all of them Sacrifices and Hecatombs to the devouring Monster; and a Load of Guilt await them. enough to fink the whole Globe together, and provoke the God of Patience to " blot-out the Remembrance of it from under Heaven." These are moving objects of Ruin and Desolation, and lie open to every recollecting Enquirer. But-

Were the Human Breast transparent, and could he look into the palpitating Heart of Christians in the present Times, Good Goo! what angry Thoughts, what malicious Designs, what murdering Schemes, would he behold laid lurking in these Cockatrice-Dens! How would he shudder, and run away from the Society of Men, wishing earnestly with the Royal Devotee—

O 33.

"O that I had Wings like a Dove, for then would I fly away and be at Reft, lo! then would I get me away far off and remain in the Wilderness."

WHEN, in the unoccupied Defart-Spaces of the Globe, the wild Beafts of the Field have encreafed, Expedients have been devised, and Methods made Use of to destroy them: So, where Sin does abound, Arguments ought to be applied to fuppress it. The present ones must be pointed against Revenge: And, among the black Catalogue of predominant Sins, there is none that more demands Applications of this Kind: For it is here to be confidered, that it is not only a Sin of the first Magnitude, but has received moreover an additional Accession of public Countenance and Encouragement. What was formerly looked upon in the most detestable and fhocking Light, in the pureft Ages of Christianity, is now (through a Set of false Notions) varnished over with the most pompous Appellatives, and adulating Titles, and furnamed Greatness of Spirit. A Nickname fo highly derogatory to the Dignity of Human Nature, sublimated and refined by a Divine Affistance, as may be spurned and rejected with the utmost Disdain! And a Name it is, in Truth, that could never be infused into the wildest Brain, but by the subtle Artifice of the "Father of Lies, and universal Lier-in-wait to deceive." For every Evil, however, there is a Balance of Power; and, as this Diabolical Sin has fuch an extensive Sway, and is

is so pernicious in Effect, it should not be suffered to go on without the utmost Effort to repress it. And—

FIRST, fuch is the amiable Nature, and benevolent Complexion, of the Religion professed in this Part of the Globe, that the bitterest Enemies of it need only to view its Charms attentively, to make them fall in Love with it, and endear it to their highest Veneration. Universal Love and Good-will to all Sorts and Conditions of Men, the highest Degree of every focial Virtue (not a Shaftefburycal narrow foul'd Love of one's Friends and Country only) is recommended by Example, and enforced by Precept, in the Christian System of Morality. Prince and People, Parents and Children, Mafters and Servants, Husband and Wife, are there strictly enjoined the due Exercise of their respective Duties to each other. Superiors, Inferiors, Equals, of every Community, are to behave with mutual Benevolence. Humanity, Meekness, Gentleness, in their relative Stations: And, the better to inspire the several Members with the most enlarged Sentiments, and to give them the tenderest Feelings of Good-will, they are taught to look upon the whole World of Human Creatures as one great Family, and upon themselves as born, and fent hither, to promote the Well-being of that great Whole, or complex Body; bound under the fame Rules, compounded of the fame Matter, made after the fame Divine Image, and Joint-heirs of the fame future Inheritances, provided for them in Rever-K k 2 fion.

fion. These are grand and noble Sentiments, dispersedly insused into every Christian with a seeming but Majestic Random (scorning to be shackled by the modish Rules of Human Composition) and animating them to Love and to good Works. Such a comprehensive and elevated View is a forcible Restraint upon the whole perverse Creature of a Man, beats down every rising ill Thought, ill Deed, and nips the Vice in its Bud.

IT may likewise go a great Way to promote a forgiving Temper of Mind, and quel every implacable Thought in the first Insurrection, to call to Remembrance the infinite Mercy of that Mighty and Supreme Being, who is the Giver of all good Things, " who caufeth his Sun to rife upon the Evil and Unthankful, and fendeth Rain upon the Just and Unjust." He pardons that vast Body of his Human Creatures, that daily rebel against him; feeds and sustains them when they least deserve it, though he be armed at the same Time, with an Allmighty Power, and could confume them in a Moment, and the whole Earth under their Feet, and that with more Ease, than they can crush the meanest Worm. "Be ye therefore merciful as your Father also is merciful." But Men will not be taught but by what they feel: And therefore,

LET the Smart and Torment of angry and revengeful Thoughts be confidered upon this Occasion. That old Maxim, so current in the World, that "Revenge is sweet," is a Maxim of Hell.

Hell, and came originally from the Father of Anger is a Fire, fays Seneca, and whoever touches it will find it to burn him; but Malice will even roaft him alive, and prolong his Torment. It makes his Spirits reftlefs and uneafy beyond Description, and there can be no Mitigation of Torture while it lodges in the Heart: And it may be averred upon the Truth of all Experience, that every spiteful Thought or vindictive Wish is like Prometheus's Vulture, and preys upon the Heart that harbours it. So that as a State of War destroys all the Pleasure and Profit of the contending Parties; a cruel Dispofition in private Persons, embitters all the Enjoyments, and like Bile in the Stomach, makes every Thing taffe nauseous and disagreeable. But how happy the Condition of the true Christian, whose Breast is stung with no Revenge! A thousand Times happy he, who wishes the Good of all his. Fellow Creatures, and embraces both Friend and Foe with universal Charity! Good Nature, like the God of Nature, is not "extreme to mark what is done amis;" And the Man of this godlike Disposition has alone a true Taste and Relish of every Bleffing under the Sun. His Mind is all calm and ferene as the Summer-Sky, as well as his Behaviour chearful and agreeable. Such a one is the Favourite of his Maker, the Joy of Angels, the Delight of Mankind, and all happy in himself. And,

BESIDES the Pleasure, there is a Profit likewise in this Sort of humane and benevolent Spirit.

It is the Observation of Solomon, that-" a soft Answer turneth away Wrath," and that-" a foft Tongue breaketh the very Bone," Strange! that a weak, fleshly, and tenderest Member of all other, should break that which is the hardest Part of the Body. But it is a fuitable Emblem. and elegantly fets forth what a powerful Impreffion a meek and gentle Behaviour will make upon the fiercest and roughest Temper of Man. Old Eli, who was mild more than enough towards his Sons, yet very fevere in cenfuring Hannah; when he tells her she was drunk, she might have replied in an angry Strain, that she was no more fo than himself, but she answered in the softest Tone-" not fo, my Lord, I am a Woman of a forrowful Spirit, and have poured out my Soul before the Lord." Upon this mild Answer, the old Prophet, instead of rebuking her, goes on to bless her-" go in Peace, and the God of Israel grant thee thy Petition." Saul was full of Fierceness and Cruelty against David, and sought his utter Ruin; and yet his harsh and persecuting Spirit was strangely subdued by the humble Carriage of David. When he had cut off the Skirt of Saul's Garment privately, and thereby testified his Loyalty, in refusing to hurt him when he had him in his Power, and stiling him "my Lord and my Father, the Lords anointed and the King of Ifrael;" this fo melted the ftony Heart of Saul, that he immediately burst out into Tears;-" he lift up his Voice and wept." He who had thirfted so much for David's Blood, is now so effectually wrought upon by this Act, as to diffolve into Tears

Tears of Friendship and Pity—" Is it thy Voice, my Son David," fays Saul to him in Return. Whom before he had persecuted as his Enemy, he now acknowledged for his Son. This Sort of gentle Behaviour is the only effectual Way to appease a malicious Temper, and is what a greater than Solomon calls—heaping Coals of Fire upon an Enemy's Head, which will not fail to melt down the hardest or most malicious Natures: and therefore he adds—"overcome Evil with Good."

AND indeed common Experience testifies, that no Persons fall under fewer Broils and Quarrels, than the gentle and meek spirited. Nonrelistance tames Fury, whilst Opposition makes it rage with more Violence, as a capricious Horse will run away the faster, when he finds the Reins held the firmer. Adding Fuel to the Fire will cool it for a Time, but it afterward rages with more Vehemence: And Revenge is of that Nature, that, instead of preventing Injuries and Affronts, it brings on new ones worse and heavier. Men are naturally prone in their private, as well as national Refentments, to make Reprifals; and catch at every Opportunity to retaliate " with good Measure, pressed-down, shaken together, and running over." Upon which Consideration, Pythagoras (though many Teachers of Ethics in his Time encouraged Revenge) finely observesthat "the End of Revenge is the Beginning of Repentance." A rash and beadstrong Passion hurries a Man on into fuch a Train of Mischiefs, as may make him repent all his Life long, but can

Clemener

Whereas the well advised and meek Christian raises no Enemy by Resentment, none by Retaliation, and so stops the spreading of the Flames of War. The most savage Disposition cannot but discern something venerable and lovely in such a Conduct: It is a Conduct, that must distart Malice itself, and assuage the Enmity of a Tyrant. The Villain seels a secret impression of Awe when he beholds such an amable Character: He has not Power to injure it without Remorse, and his Hand strikes with Reluctance. For which Reason it was the salutary Counsel of a Royal Sage of Antiquity—" cease from Wrath, and let go Displeasure, esse shalt thou be moved to do Evil."

I'may likewife be a powerful Check upon the Rifing of revengeful Thoughts to look upon the Generofity and Bravery of a merciful Temper of Soul. In the Estimate and Suffrage of the World, it is a Quality that no Man can be truly great that wants it. Accordingly Solomon observesthat " it is the Glory of a Man to pass over a Transgreffion:" It argues in fuch a one a certain Greatness and Nobleness of Soul, raised above all the little Picks of a weak Mind: And it is a Remark among the Military Men, that Cowards are always cruel; and Cruelty is abominated as a detestible Quality and Meanness of Soul. How naturally do we venerate the Memory of those brave Men of Antiquity, whose Names have been transmitted to Posterity, as Examples of renowned Clemency

Clemency and Generofity! We admire the Meekness and Composure of Socrates towards his inveterate Accusers, and are apt to catch of his Spirit at this huge Distance of Time: And it may extenuate the ambitious Guilt of Julius Cafar, and claim some Share of Esteem for his Character, that he is faid to forget nothing fo much as Injuries. But if we would have the highest Instances of this Kind, we must fetch them from the Sacred History. The generous King of Israel far furpassed the Conqueror of the World in mild Behaviour to his Enemies-when they were fick, fays he, I put on Sackcloth, and humbled my Soul with Fasting: I behaved myself as though it had been my Friend or my Brother; I went heavily as one that mourneth for his Mother. This was a high Stretch of Sympathetic Civility in fo great a Monarch! But we may feek all the Records of Antiquity facred and prophane, but no where can we find a perfect Pattern of universal Philanthrophy but in the Messiah, that greatest Friend and Benefactor of Mankind. When he entered upon the great Work of Human Redemption, the whole World were his Enemies; all of them an ignorant, prejudiced, and barbarous People. For all their Barbarity against him, he did them all the Good he could, both to their Souls and Bodies. No Exception did he make in the various Intercourses that he had with the Inhabitants of the Earth. This was the constant Bent of his Inclinations, through every Stage and Period of his Stay in it. And, at his Death, he not only forgave his Murderers, but prayed for I. 1 them

them with his last Breath, imputing their Malice to their Ignorance-" Father, forgive them, for they know not what they do." You talk of Difinterestedness; you talk of Generosity; you talk of Patriotism-here is Disinterestedness, here is Generofity, here is Patriotism to Purpose! not for one Friend, nor one Family, nor one Nation only, but for all the World! Admirethis Height of Love, O all ye Mortals, (as the very Angels do) celebrate it in all your Songs of Joy, strive to imitate it; but you can never equal it, nor come near fo high a Standard of Perfection! Only, to inflame your Emulation, read over the whole History of this great Lover of Mankind. There you find that he never varied from his true Character, but that his Plan was confiftent and all of a Piece. As he lived, fo he died, a Miracle of Mercy, and his Love was inflexible as the Anger of Achilles.

But the Exercise of Revenge is not only a Sign of a base and mean Spirit, but a bold Usurpation upon the Prerogative of God: For it is written-" Vengeance is mine, I will repay, faith the Lord." He alone is the all-knowing equitable Judge of all the Earth. And dares fallible Man prefume to wrest the Sceptre of Judgment out of God's Hand, or take upon himself the Office of Accuser, Witness, Judge, Executioner, all at once, which is too complex a Business for the ablest Mortal to discharge. It would become him much better to be filent and fubmiffive under all Injuries and Provocations, and refer the Cause to the Management of that Supreme Judge, "who ruleth over all the Kingdoms of the Earth."

FINALLY, the better to stop the Hand of every Avenger of Wrath upon him that doth Evil, it would be a good Method to confider all his Enemies (Enemies in Word or Deed) as fo many Instruments in the Hand of God, to correct him for his Chaftisement and Reformation. The Wrongs done by our Fellow-Creatures are no more than deserved Punishments for Offences against God: And how ill soever they may be taken by a fretful and whining Temper, they certainly come by the Orders of Heaven. Even the most innocent and virtuous Person upon Earth may see something amiss in the Course of his Conduct, to begin at Home, and accuse himfelf as the primary Cause, why the Rod of Affliction is laid upon his Back: And, if it be God that smites for the Purpose of reforming, (and he can fmite for no other) Men's Smart comes upon a friendly Errand, and to do them Good at their latter End. Physicians prescribe nauseous Draughts for a Patient to restore him to Health; and it would be abfurd and unreasonable in the Patient to fly in the Doctor's Face, and accuse him of Cruelty or ill Usage. God is the common Phyfician of Mankind to heal their moral Diforders, but he knows withal, that Lenitives will not anfwer their Case, and, therefore, is forced to make Use of Corrolives. These are the common Calamities of Human Life; and fometimes he appoints one Man for the Punishment of another; and, at other Times, fets two Men together in Contest to punish them both for their Sins, with a Defign to amend them. Whoever, therefore, lies L1 2 under

under the Smart, is not to hate the immediate Author of it, but have an awful Regard to the Divine Providence that employs him. Thus Job ascribed the Ravages of the Sabeans and Chaldeans to the direct Appointment of God: For, upon the first News of his Losses, he worshipped, and faid-" the Lord gave and the Lord hath taken away, bleffed be the Name of the Lord!" And there cannot be a juster or nobler Sentiment than that expressed by King David upon a provoking Occasion. When he was so fadly attacked and reviled by Shimei, he suppressed all revengeful Thoughts in himself, and checked the Resentment of his Guard, who were for dispatching this bitter Enemy :- " let him curse, said he, for the Lord hath bidden him, and who will fay unto him wherefore hast thou done so?"

REVENCE, then, is left without Excuse, and has no Plea to make. It is a Vice that goes directly against the Laws of God, and the Divine Nature. It destroys all the Peace and Quiet in the Human Breast; and does not abate but multiply the Number of Injuries from Men. It is a most base and ignoble Passion, and what all Men of Honour may be assumed of. It is an impudent Invasion upon the Prerogative of the Supreme Judge. It is a great Abuse put upon the awful Messengers of Kind Providence. And—

Ir all these Considerations put together have not Force enough to suppress it in every Human Breast, then—farwell all Hopes of Reformation! It is in vain to multiply Words upon the Subject. Let the Offenders, however, be put in Mind, that a Time of Retaliation will come from a Justice irresistible, and then—all is over with their hellish Malice! "In the same Net which they hid privately is their own Foot taken."

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SECT. VII.

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Non bene qui capit, sed qui bene perstitit, et qui Pertigit ad metam donatur bonore corona. Hor.

A S every Thing in material Nature draws towards the Centre of Attraction, so Man tends to Immorality by a strong Propensity of his Nature. This hath been the Way of the World ever since the Creation, and it seems entailed upon the whole Species. "God is a God of Order, not of Confusion:" On the Reverse, Man is a Creature of Confusion, not of Order. The same Man, we see, is utterly inconsistent with himself, taken through the several Stages or Periods of his Existence. He forms Plans of Operation and alters them; makes Resolutions and

and breaks them; dislikes that To-day which he approved Yesterday; and is a volatile sluctuating Piece, both in Civil and Religious Affairs. But this is only saying so, and condemning Humanity without Evidence.

EXPERIENCE, however, abundantly teffifies the Truth of this general Observation. Instability in temporal Affairs is a Fault, but a trivial one as the Mischief is soon over, and there can be no great Damage done: But prone he is to be wavering and unfettled in his Affairs of Religion. wherein lies his greatest Concern. No sooner were the first Parents of Mankind turned out of their Maker's Hand, but they begun the Mischief of abusing their fair Free-will, and wandered from the Paths of Duty and Happiness: And, as Mankind multiplied upon the Face of the Earth. Apostacy multiplied as fast. No keeping the busy restless Creature within the Bounds of Reason and Regularity! The World fet out at first with the Belief and Worship of one Supreme God only: But rank and multifarious Idolatry foon became the established Religion of all Nations: And as the leading Men of every State chose themselves Gods, just as their Humour or Inclination led them; the World, in Length of Time, was quite overfpread with false Gods-Gods celeftial, and Gods terrestrial-Gods fo many and various, that the most inquisitive Antiquarian was never able to give a complete Lift, of them. The Pantheon at Rome is a standing Monument of their Polytheistical Doatage. Felices

Please both in Chall and Religious Alakse. But

Felices populi quorum nascuntur in bortis

During this Period of Pagan Superstition, the Morals of Men were as much corrupted as their Faith. In this sad State of Religion, and when the World was, in Fact, overgrown with Wickedness, St. Paul undertakes to write to the antient Romans: And, in the Beginning of his Epistle, he gives a most shocking Account of their Behaviour, that was in Vogue at that Time. And their Behaviour was accounted, by the most impartial Historians, more pious and virtuous than any of the Nations round about them. Nevertheless, the most irrational and silthy Abominations were in Fashion, not only in their common Conversation, but even in the most solemn Acts of their Devotion.

This is the general Sketch of their Character (it would shock the Delicacy of a Christian to mention Particulars) and is enough to show how far they were apostatised from Reason. One would be apt to think, indeed, that it was hardly possible for Human Creatures to be capable of so wretched a Degeneracy! But they were all a Set of professed Deists, and "every Man did whatsoever was right in his own Eyes:" And the modern ones, of that Description, would soon sink into the same beastial Condition, if once their Plan of abolishing Christianity could be brought to bear.

A more favourable Account might be expected of the State of Religion among the Yews, confidering all the mighty Things that God had done for that Favourite People, in order to ftrike them with a Sense of their Duty! He had chosen them out of the Idolatrous Nations to be a Standard of true Religion. By Signs and by Wonders, had he rescued them from Egyptian Tyranny and Oppression, had miraculously led them through the Wayless inhospitable Desarts, that lay in their Road to the promised Land, had given them an express Body of Laws for their Conduct in the minutest Particular: And yet allthis could not keep them to Gop and their Allegiance. The higher they were favoured from Heaven, or the more they flourished and grew great, the more and more they became refractory and rebellious: Infomuch, that all the Mouths of the Prophets (those Censors general) were full of Complaints, in the wanton State of the People, how they had forfaken the LORD GOD of lirael, and worshipped strange Gods; till the old Pagan-Idolatry, with all Manner of Immorality, was restored, and introduced into their State; and, " according to the Number of their Cities were the Number of their Gods; and according to the Number of the Streets in Jerufalem, did they fet up Altars to burn Incense unto Baal." Baal was the most popular Idol for a long Time a sleateouted A light owing in gaing might reflore Mankind to that original Parlec-

In this all-over-confused jumbled State of Things (amazing to a sober Retrospection!) did they

M m live

live for a long Time! And it looks as if all the World was gone mad, or was the Bedlam of the Universe, in that both Jews and Gentiles (which made up all the Inhabitants of the Earth) had banded together to thrust the one Supreme Gon out of his own Creation. Good Goo! What's Conspiracy! What a Degeneracy! What an Apos Racy!vail anothernal temper and her sandwow

I remay and Opportion, had outracutously led

From the wretched Heathen and the wretched Fewish World, we may turn out Eves upon Christendom. After taking a Survey of the fliocking State of Religion in the over-erroneous vicious World, before the Introduction of Christianity's the Purpose of these Essays requires a minute in trospection into the Faith and Morals of Christian Communities. The principal and more glaving Defections have been particularized in the foregoing Reflections: And it may be requisite here, to fum up all in that general Charge of Apostacy. And in order bereunto, it may be noted, that every Deviation from that right Line of RECTITUDE, drawn out in the Christian Systems is of the Apostatic Kind, whether the Digress bel State; and, & according to the Nulland rosery

Cities were the Number of their Gods; ALL those wide-deviating Apolacies, both in Belief and Practice, to common in the old World, did the Son of Gop come to put an End to; and bring in universal Righteousness, or that he might restore Mankind to that original Perfection, in which Man was created at the Begin-This was one grand Delign of his Embaffy from m M live

from Heaven: For which Reason, the Benefit of Christianity is set forth under the descriptive Titles of—a new Birth—Renovation of Human Nature—Sanctification of the Spirit; and Christians are said—to be born again—created after the Divine Image—created anew unto good Works—Heirs of God and—Joint-beirs with Christ.

the Acer and he only wildlered his Orime within

Ir might be expected, upon the whole, then, that every Christian Society should be as hely and virtuous, to the utmost Perfection that Human Nature is capable of. Every Discovery, made by the Goffel, tends to enlighten their Minds, and every Precept backed with a Sanction, to fublimate the Human Nature, and regulate Man's Conduct. The unerring Goo made this Divine Revelation on Purpose, to be a complete Standard of what Men are to believe, and what to practife, to the End of the World. From this binding Word of God, they are never to depart, never to vary, on the Peril of eternal Infliction. But, for all that, perverse untractable MAN will be deviating in Directions innumerable. Set the Brid Rules of Christianity on one Side, and the wild Sentiments and wilder Lives of the Profeffors of it on the other-Lord! What a Difference! What a Contrast! Christendom, in short, feems, so unchristianised at present, as if the World was turned Upfide-down, or true Chriftianity had fled, like Astrea to Heaven. Nay-

from fair and impartial Intelligencers) of the

And, fourly, when those

primitive and modern Disciples, we shall find them as opposite as Light and Darkness. The Compare may be mortifying, indeed, to the latter, but comes in feafonably upon the prefent Occafion, both as to their Opinions and Behaviour. An Infidel among those Antients was so rare, that he was looked upon as a Prodigy or Monster of the Age; and he only whispered his Crime within the Circle of some Familiars; while those of this Time, are common, and proclaim theirs upon the House-tops. They, of the former Class, could not mention their Disbelief without a blushing Face and a trembling Heart; they, of the latter, " declare their Sin as Sodom and hide it not;" and, by Discourses and Writings, infest all around, "like the Pestilence that walketh in Darkness, and the Sickness that destroyeth at Noonday." And the fame Diffimilarity diftinguishes the Practices no less than the Principles of these two. The Primitives were punctual and exact in the Discharge of their public Addresses. to Gon; one Third of the Moderns feem to have forfaken the LORD, and the Churches are uncrouded, while every Corner of the Land fwarms with Inhabitants. The strict Care of those faithful Worshippers was, to live up to their Baptifmal Vow, whatever their Circumstances or Manner of Life might be: People now-a-days for live as if they had never made any, " forfaking the Guide of their Youth, and forgetting the Covenant of their Gop." And, finally, when those holy Men of Old happened to fall into any fcandalous Crime, they repented with ftrong Crying

Crying and Tears upon the Reflection; but the hardened Wretches of this Generation fin and fin-on with dry Eyes, and without the least Sign of Remorfe. More Articles might be produced of the same Nature, but these may serve as a Specimen of the whole Apostatic Metamorphosy.

APOSTACY, then, may be called an universal Sin, as comprehending all the rest in Complication, and a Subtraction from all Faith and Morality. It is full of the most fatal Mischief; and, like the Trojan Horse, contains every Thing hostile to Piety and Virtue; or, like Pandora's Box, is stored with all those Evils, that fly abroad to sting and torment the World: And certain it is. that the Men of fuch revolting and unsteady Tempers are the worst of all Criminals and the worst of all Creatures, that can be upon the Earth: Nor is it any Breach of Justice or Charity to call them-the loudest Blasphemers-Emissaries of Satan-declared Enemies and Rebels against the King of Heaven-Deferters from the Camp of Christ, as thus "denying the Lord that bought them: And as a Rebel Army are the most desperate in their Attacks, so the Julians, the Celfuses, and the Porphyrys, are the bitterest Enemies to the Cause of Christianity.

Finally, to make this Sin appear "exceeding finful," it is to be remembered, once for all, that Perseverance in Duty is one absolute Condition of out Salvation: And, when we find a Christian Course of Life compared—to a Work—to

2 Race to 2 Fight, this evidently fets forth, that there are no Wages to be looked for without finishing the Task, no Prize to be had without running to the End of the Courfe, no Triumphal Spoils to be expected without fighting it out to the laft, and gaining a complete Victory: And as Man is too prone to grow remiss and careless in pushing his eternal Interest, they are commanded-to "work out their own Salvation with Fear and Trembling,"-" to give all Diligence to make their Galling and Election fure," and-" to be faithful unto Death :" And a Monitor infallible, moreover, holds out to their View, the extreme Guilt and Danger of Backfliding-Revolting-Turning-afide-Falling-away Drawing-back, and the like; And, to alarm their Fears of ever coming into this fad State, they are told politively, that if they do thus turn Apostates, " all their past Labour, in the Work of Religion, will profit them nothing." For thus hath God affured by a faithful Meffenger, that-" when a righteous Man turneth away from his Righteousness, and committeth Iniquity; all his Righteousness that he hath done shall not be mentioned: In the Trespass that he hath trespassed, and in the Sin that he hath sinned, in

May an universal, never-ending Outcry against this Sin, resound to the utmost Corner of the Earth! Amen!

of our favation : And when we find a Chrif

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there is a Time to weep" fays he: And certain & Down of In Tartant No. And certain & Time than Griet for Sin; for the Sins of other

every Thing is beautiful in its Seafon:" And-

THERE is a complete Rule, in the Christian System of Morality, for the Conduct of Human Life in every Point; and such a Rule as could never be collected out of all the Writings of the Heathen Moralists put together. It was deligned, by kind Heaven, to elevate Human Nature into a Resemblance of the Divine, and thereby to make the World virtuous and happy: And happy indeed would the Times be, if this Sacred Rule was universally observed, but miserable in Proportion as it is neglected!

In the foregoing Reflections, the Modern Deviations from it, in Thought, Word, and Deed, have been pointed out, and fo cuftomary are they grown as to become an Object of the binerest Invectives, and Matter of the deepest Concern and Grief: And whoever has the least Anxiety for the Interest of Religion (and the Interest of the whole World does entirely depend upon it) may see but too much Occasion to sigh and say, with the lamenting King of Israel— Rivers of Tears run down mine Eyes because Men keep not thy Law.

of Solomon; and therein he justly observes—

that "there is a Time for all Things, and that every Thing is beautiful in its Season:" And—"there is a Time to weep" fays he: And certainly, nothing can be more seasonable and becoming than Grief for Sin; for the Sins of other People as well as our own; those dreadful Sins, that dishonour God, disgrace Humanity, and bring Mischief and Ruin upon the World, both private and public, temporal and eternal. For—

Sin is an Act of Dishonour done to God: And it must be a humbling Consideration to every Man of Reason, and sill him with Vexation of Spirit, to see the great Creator and Lord of the Universe affronted; the King of Kings, "who is clothed with Majesty and Honour," insulted; his Authority trampled on; his Laws broken with Impudence; and all this, by such despicable Worms as Men are! But—

Sin is not only a Dishonour to God, but a Disgrace to Human Nature. Those vain and arrogant Creatures, called Man, swell and look big upon the Survey of their superior Prerogatives, and boast of their being—blessed with the extraordinary Gifts of Heaven;—endowed with the noble Faculty of Rationality; made little inferior to the Angels, (utriusque Mundi nexus)—the Master-Piece of this lower World; the Lords of the Creation, having absolute Dominion over all the Beasts of the Earth, the Fowls of the Air, and the Fishes of the Sea. These indeed are mighty Privileges, and every Fool will let you know it.

But

But is this all? Were they given by indulgent Heaven only to be matter of Glorying? No certainly: These mighty Bleffings lay Men under mighty Obligations, even Obligations to Gratitude and Obedience, to the great Author and Giver of all Good Things. And "thou Son of Man, hear what I fay unto thee;" if thou leadest a wicked Life, thou art the worst of all Animals-thou debasest thy Original Manhood; nay, thou utterly unmans thyself, and becomes more vile than the favage Beafts of the Field, or the creeping Things of the Earth: Even thou goest one Step lower yet, and degrades thyfelf into the Condition of a Fiend. All this abominable Thing thou makest of the Man, if thou turn Reprobate. It is a Spectacle loathfome enough to excite in the Human Breaft, all the stimulating uneasy Sensations of-Pity-Horror-Tears.

THERE is a strange unaccountable Impulse of Sympathy, born with us, and made Part of our Composition by the Author of our Frame. It is that inseparable Connection, which is between one Man and another, and between every Man and all the World. It is as wonderful as the mutual Attraction of Iron and Loadstone, or that of one Planet upon another. By this passive Impression of Nature, we are driven to condole at the Miffortunes and Diffreffes of others, and to "mourn with those that mourn:" So that if "one Member fuffer all the Members fuffer with it :" And. amidst all the Causes of our Grief for others, there is none greater than to fee a Man (much Nn more

more a Body of Men) make himself a Monster of Impiety, and degraded, like Nebuchadnezzar, from a reasonable immortal Being, into the Condition of a Brute; or Esau-like, throwing away his Birth-right for a Mess of Pottage! O miserable Degradation of Humanity! But what shall be said, if the Bulk of Nations together conspire as one Man, by universal Vice to make themselves universally vile? What Rivers, what Oceans of Tears may be sufficient to bewail so great so unutterable an Evil!

We can make ourselves merry at the little peevish Tricks of Children, the Simplicity or Ignorance of Idiots, the harmless Humours and Foibles of Men; and sometimes it may raise a Laugh to see Gray-hairs playing the Fool: But to find Creatures, that should be Men, living like the Beasts that perish, acting out of all Character, undignifying the Dignity of their Nature, vilifying all that is manly, and wallowing, like Swine, in the Sink of Corruption; this strikes us with a folemn Seriousness, and raises the deepest Concern and Sorrow. And the more so yet, if we take into the Account, further,

THE future Mischief of a wicked Life. Here our Sympathy and our Sorrow rise to their highest Pitch, like that of "Rachael weeping for her Children and refusing to be comforted." This dashes all our Pleasure with Gall and Wormwood. Sin is a seeming Sweet, that has real Bitterness in the End. It is the most envenomed

of the envenomed Stings of Serpents, and leaves a deadly Wound behind it. It is big with all Manner of Mischief, and alarms and terrifies. By the politive Appointment of Heaven, it overturns mighty Empires, and ruins private Persons. It scatters Devastation far and wide, "like the Pestilence that walketh in Darkness, and the Sickness that destroyeth at Noon Day: And there can be no Happiness, where this greatest of all Enemies is. All this fad Havock and Defolation does Sin make in this World: But O good Goo: could we follow it into the other, and there behold all the Anguish and Despair, that attends it in that dreadful Place of Torment; what Man is there fo hardy, as to bear the Sight without Distraction! If we could look into this tragical Scene with dry Eyes, then might we laugh, like a barbarous Nero, at a City on Fire; make a Jest of a sweeping Plague or bellowing Earthquake; and stand unconcerned at this whole Globe, diffolving, rending, cracking in Flames!

Sunt lachrymæ rerum, et mentem mortalia tangunt: Dumque loquor lachrymæ per amantia lumina manant.

As God, in the whole creative Plan, has made nothing in vain, so this deep affecting Sorrow for Sin is made natural to Man, and designed as an Incentive to move us to do every Thing, in the Human Power, to reclaim the Wicked by seasonable Admonitions and Corrections, but especially, by earnest Prayers for their Reformation and Amendment. This last is a particular Duty,

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that may naturally be inferred from the forego-

PRAYER is a Balance of Power against the Evil of Sin, and is as natural to Man as to shriek out upon the fudden Approach of any alarming Dan-With what Zeal and Ardency do we call upon Gop, when our private Affairs go wrong, and Diffress and Anguish cometh upon us. A. Storm at Sea will drive a Crew of prophane Mariners to pray, and even to outnoise the roaring Billows in their clamourous Addresses for Protection. A threatening Fit of Sickness will make us weep fore, with Hezekiah, and vehemently beg a Recovery. Injustice and Oppression will bring Men to their Tears, and to cry mightily to that Gop to whom Vengeance belongeth. But as no Man is born for himself solely, but for the Good of others; it becomes the Duty of all good Chriftians, with one Accord, in Times of general Depravity, to present their Petitions to Heaven, that he " who stilleth the raging of the Sea, and the Noise of his Waves, and the Madness of the People," would vouchfafe to controul the Lufts and Passions of Men, and reduce them to Obe, dience to his Will.

How noble, how grand, how amiable, is the Heaven-born Scheme of Christianity, O thou Enemy to it, to thyself, and to all the World! How unselfish, impartial, patriotic, public-spirited those, who so live, as truly under its Influence and Direction! Not only do they pray for their own dear selves, but against the Wants of all Sorts and

and Conditions of Men. In the most enlarged and comprehensive Views, do they look upon all the World; and confider themselves, like old Soul crotes, as Natives of the Universe. Taught and and instructed by the Divine Criterion, they are fenfible how they are circumstanced, both in Red lation to themselves and the whole Species. By the Nature of their Profession and the Example of their Lawgiver, they look upon themselves, as born and fent into the World, to do all the Good they can; and confequently, whenever Vice reigns triumphant, as bound to make the most fervent Applications to God, that he would abate the Number of the guilty, and stop "the Overslowings of Ungodlines." He (and so should we) would have all Men to be faved, and come to the Knowledge of the Truth :" And Prayer is an absolute Condition of Salvation.

There is yet another material Article of Infiruction deducible from the foregoing Premises. The more and more Degeneracy prevails, the more and more it becomes the Duty of every Man to stand upon his Guard against it; less the be carried down with the Torrent of Popularity into the fashionable Excesses of Impiety. Error and Vice are never more contagious, than when they spread themselves by Means of Number and Example. It is a fort of plausible Obedience, and seems to carry with it the Appearance of Humility and Justice, to follow the Cry of the Multitude, and join in the Way frequented by others. Crouds and Numbers bear a strange Kind of Authority with the giddy thoughtless Part

de sel thailed best to

of Mankind, and that false Maxim of—"Vox Populi est Vox Dei," is the Rule that these go by, and the wisest can hardly refrain it. The Generality reason with themselves in the Conduct of their Lives, as Luther did in the Business of the Reformation—" am I the only wise Man, and can so many People err? What, shall I oppose myself to the Practice of the World, set up for a Reformer, row against so great a Stream, and live contrary to all Mankind? Ought I not rather to suspect my own Judgment, and conclude, that that must be the right Way wherein I see so many Passengers?"

Bur though Error and Vice may plead Univerfality in their Favour; yet there is not a more mischievous Bar to Truth and Virtue, than a blind Deference to this Sort of Authority. "It has held true in every Age and Nation, that no Man ever reasoned justly, who did not depart from the commonly received Opinions; nor acted a wife and honourable Part, who did not oppose the ridiculous Customs and Habits of the Generality:" And it is not more true, that-" broad is the Way that leadeth unto Death," than that -broad is the Way that leadeth unto Folly: And, upon the whole, the Multitude are so far from meriting our Regard and Compliance, that it was nobly faid by an antient Heathen, who had not the general Plaudit on his Side-" what Man, to whom Virtue is pleasing, can please the Multitude?" Socrates, in like Manner, had so little a Relish for the general Opinion, that, when a diffolute Fellow, a Favourite of the Mob, faid as the Philosopher

Philosopher passed by—" there goes the honestest Man upon Earth," he started and asked aloud
—what have I done, that such a Fellow should
speak well of me? But Phocion expressed his
Disesteem of this Sort much higher. When he
was speaking in Public with his usual Strength
of reasoning, the People set up a general Shout
of Approbation: Upon which, this judicious
Man turned about to those that were around
him, and asked them with a Blush—" has any
Folly escaped me, or any loose Word slipped from
my Tongue, that these People are so pleased
with me?"

But facred Examples may be of more Weight in this Case, and serve better to convince us what a mean opinion we are to entertain of the fashionable Vices and Errors of the present Generation; and how true we should remain to Duty, amidst the abounding Wickedness of a corrupt and deluded World. Examples of this Kind may have a wonderful Effect in modeling and framing our Behaviour. The Way to Virtue by Precept (says Seneca) is long and tedious, but by Example short and easy. Like the Laconic Language of the Antients, it expresses much in a few Words, and drives Arguments more Home than Logick or Rhetorick.

In the Times of that general Corruption among the Jews, Joshua, their Leader, declared his Resolution to adhere to the Worship of the true God. When the whole Body of his Countrymen had revolted to Idolatry he thus addresses them

them in Public-" chuse you this Day whom ye will ferve; but as for me and my House, we will ferve the Lord." Lot happened to dwell in a City to prodigiously wicked, that though a very . populous Place, it could not afford fo much as ten good Men in it; and yet "this righteous Person remained unpolluted in the polluted Throng." "Their filthy Conversation, indeed, disturbed his Quiet, but could not taint his Integrity. It vexed his faithful Soul, but never could debauch it. Like the Church of Pergamos, he dwelt where Satan's Seat was, in the Metropolis of the evil Spirit's Kingdom, but he converfed there like an Angel of Light; and though he could not make them better, they could never make him worfe. This indeed was great and extraordinary; But the Example of Noah is beyond that of Lot. He lived at a Time, when " all Flesh had corrupted his Way upon the Earth," and was become like one, univerfal Sodom: And yet, in that all-over wicked World, Noah maintained his Innocence." His Singularity was inflexible in the midst of this crooked and perverse Generation; and he was not only a Doer but a Preacher of Righteousness.

THESE brave Examples are left upon Record for every Man to follow in Times of general Corruption, and to animate him in withstanding the Seductions of a wicked World, lest, by Conversation, he learn their Crimes, and finally partake of their Punishment.



F I N I S.

